

The Living Church

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No. 17

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, FEBRUARY 21, 1931

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EDITORIALS & COMMENTS

“With Sermon”

THESE words appear many times on the Church page of the Saturday newspapers, “Holy Communion, with sermon”; “Morning Prayer, with sermon”; “Evening Prayer, with sermon”—we see these notices, repeated again and again. Very often the preacher is indicated—as, for example: “The rector will preach”; or “The Dean will preach”; or “The Bishop will preach.” Perhaps the full name of the preacher is given. Sometimes the subjects of the sermons are given. There is certainly no neglect of preaching, nor of effort to interest the people in hearing sermons. And this is the case at any time throughout the year, even during the summer.

For a special season, such as Advent or Lent, particular attention is devoted to the matter. We see announcements of “Lenten Preachers,” or of “A Course of Lenten sermons.” Then there are “Preaching Missions”—whole weeks of sermons, preached three, or even four, a day. Five hundred years from now, some one preparing a thesis on “Preaching in the First Half of the Twentieth Century” will very likely make a great deal of these notices on the Church page. He (or she) will be bound to credit us with a tremendous, and most detailed, interest in sermons. Even the children will be included in the thesis—for there are a good many announcements which read: “Children’s sermon.”

Are people so much interested? What about the length of these so carefully announced sermons? Twenty minutes, fifteen minutes, ten minutes—yes; and five minutes: these are the lengths of our sermons. Let a preacher take half an hour, and there will be uneasiness; and should he take three-quarters of an hour, there may be actual fidgets. As for an hour, who can say what would happen should a sermon be that long? And then, books of sermons: do we see many of them? What happens to all the sermons? Many, of course, are extemporaneous, “delivered from notes,” but not all. What does happen to all the sermons? A fairly large number of them are written. The preachers keep them. We have all heard of the “sermon barrel.” Occasionally we hear one of the clergy use the term, to designate an old sermon. A bishop, actually, invited to preach in Westminster Abbey, confided to a friend that he meant to preach a sermon that he had already preached twice at home—because it was far better than any he felt able to prepare just then. He said of it: “It is quite the best one that my sermon barrel has in it or

is likely to have.” And Dean Hodges preached “The Incentive of Difficulty” almost a score of times: it was intensely interesting to the most diverse of congregations. In old-fashioned stories we read of dear old ladies who could not attend church on the Sunday and who sent around a letter on the Monday morning asking the rector to lend them his sermon. Does that ever happen now? It may, in cases where the sermons are written. Or the dear old ladies may just read the head-line and the few “outstanding” paragraphs in the Monday newspaper. Or they may have a radio, and have heard the sermon on Sunday. But what *does* happen to all the sermons?

WE ALL know—though we may not be able to tell what happens to the manuscripts, when there are manuscripts. The sermons are heard; and the preachers are praised or blamed. Then what? The sermons are forgotten. This may happen before the congregation reaches home. But usually, perhaps, the sermon is remembered a little longer than that. And sometimes a sermon will be cherished in the memory for a lifetime—one heard just at the right moment. Make a test, with practically any member of any parish; ask the question: “What did your rector say in his sermon last Sunday?” Even when the rector is greatly loved, the answer, too often, is vague: “Why—why—I don’t quite recall.” This will frequently be the answer. Possibly, a further remark will be made: “He is not a great preacher—though he is a fine rector; there is no better pastor in the whole Church.” Who has not heard this, and from loyal parishioners at that?

On the other hand, we may hear something of this sort: “Our rector is the best preacher in the Church.” We are invited, urged, to come and hear that rector preach. Suppose we go. What do we hear? More often than not we hear a sermon that does not impress us as at all unusual, either in theme or in treatment. Perhaps we wonder just how we can most suitably reply when our friends say to us afterward, as we confidently expect that they will say: “This is not a typical sermon; he is rather tired today—*such* a hard worker.” Do they say this? Not at all, in the vast majority of cases. What they say is: “Isn’t he a wonderful preacher? None better anywhere—never was.” We do not have to say anything; it is simply taken for granted that we fully agree.

HOW are we to understand this? There would seem to be only one true explanation. The rector knows his flock; and he preaches to *them*. He is a wonderful preacher, if they receive his sermon as the best that can be preached. It is the best sermon to them, if it has been prepared for them. Now a good pastor may know his flock; but he may not always preach to them. He may—just preach. Or there may be many visitors to his church; and he may preach to all and sundry. We all are acquainted with such preachers. Some people consider them great preachers; others will say that they “cannot preach at all.” Surely the difference in opinion here is owing to the fact that one hearer got what he needed from the sermon, and the other did not. Most rectors, it would appear, preach to their own people. We deduce this from the fact that most people think their own rector the best preacher in the whole Church! He is, too—for them.

Can we not, then, judge sermons apart from their hearers? This is precisely what we are likely to do! If we could, we might, more accurately, estimate them in conjunction with their hearers. Take, for instance, if we could, the sermons of Sir Gerard Debeler, that great preacher of the Middle Ages. The few bits we have make clear the close connection. Says the old chronicle:

“Sir Gerard Debeler, my own preacher, was a man of exceeding zeal for the people of God and well-beloved of them. He preached three or four sermons on a single precept of our Lord, until his parish should keep it effectually. And when some showed themselves too slow to begin keeping it, then he said publicly to all the folk of both sexes in congregation, Wherefore are ye so slow to begin keeping this precept of God?”

This is not all, either. His chronicler goes on to show how very decidedly Sir Gerard preached to his congregation, and *for* them. Thus:

“He went straight to the point and made it plain to all men's eyes, saying, ‘Thou with the long cloak and the parti-coloured hosen—thou rich man—thou poor man—think these things over now beforehand, that thou mayest study to amend thy life and keep God's commandments strictly with all thy might.’”

The chronicle adds that Sir Gerard “did much good among the people by his notable sermons.” We may well believe it. But can we judge those sermons apart from the parishioner with the “long cloak and the parti-coloured hosen”? And if we should read that he preached the sermon on the “precept” three or four times, to the same congregation, we might conclude that he had simply had recourse to his “sermon barrel”—did we not know his reason. The hearers were “slow to begin keeping this precept.” So must we judge present-day sermons.

What conclusion do we reach, then? There is no lack of sermons. It cannot be said of the clergy of today that they neglect the preaching of the Word. They do it; and the overwhelming majority of them do it well. Not only do their parishioners listen; they invite others to come and hear. Even in the large city, where there is a considerable amount of itinerant sermon-tasting, more rectors than not preach to their own people, prepare sermons for *them*. And this is usually the case, in smaller places. Indeed, while there are some “best” preachers in the large city, there are literally hundreds of them in the small towns and the country parishes. Good sermons? They are the rule, rather than the exception, in the little parish.

SOME one may be reflecting, now, that the practice of preaching to the parishioners should not be stressed. What about the stranger in the pew? If it be so personal, the sermon, is it worth the while of the

stranger to come in and to listen? Cannot a visitor ever hear a “best” sermon? We venture to think—seldom. There are not, and there never have been, many great preachers like Phillips Brooks and Dean Hodges. A visitor can hear a “best” sermon from a great preacher—of course. But any parishioner can hear “best” sermons from his (or her) rector. And everyone ought to be a parishioner. No one should be a visitor for more than a week; everyone should have a church home. And everyone can, so easily!

But what if the sermons are forgotten, almost as soon as they are heard? Some one is asking this question. It may be that the rector needs to preach on a “single precept” more than once, or even twice. Or it may be that the sermon has had its effect, has made its impress, even though the hearer cannot reproduce its words. We know well that people are wrought upon by preaching. We see it, in a whole parish sometimes, where not one person, perhaps, can tell us “what the rector said last Sunday morning.” Sermons are a kind of food. “Feed My sheep.” We know this command. “Preach the Gospel.” Those, too, are familiar words. Food: we may not remember tomorrow what food we may eat today. But, if that food be good, we shall be nourished. So is it in respect to the services we attend—with sermon.”

True, the preaching of sermons is not the most important duty of the clergy. It always jars us to hear them spoken of as “preachers.” But it is important enough to warrant sufficient preparation to do it well. People are more apt to underrate than to overrate its importance today. Generally speaking, it is useful enough to try “boosting” the product. Not least among the useful features of the Washington Cathedral is the “School of Preachers.”

Yes, it was our Lord who commanded us to receive the Food from heaven. But do we not very often forget that He gave thought to this other food also? “Preach the Gospel.” We should do well to recollect these words whenever we hear a sermon, if we be of the laity; or whenever we prepare to preach a sermon, if we be of the clergy. Many do—and all might.

TO READ the reminiscences of General Pershing in the group of daily papers that prints them each day is to have some idea of the difficulties under which the A. E. F. worked during the world war. And they are also effectual in disproving, what we have repeatedly contested, the impression that lack of preparedness for war is an indication of a desire for peace. Preparedness and Peace for war is an indication of a desire for peace. In fact, as General Pershing shows, it is exactly the opposite. The lesson has never been more needed than in these days since the war. The unpreparedness that was so conspicuous when the United States declared war upon Germany in 1917—but which was less appreciated by the public then than it ought to have been—did not prevent war then any more than it would now. We crave for the United States the glory that, being both ready for war and able to make war, she elects to be at peace with the world and to find other ways for determining international questions in which at any time she may find herself involved. That means that we must always stand both for preparedness and for peace.

We shall hope that before General Pershing's illuminating articles are finished he will declare plainly whether conditions that were so bad in the United States of 1917-18 are any better now, and that the people may demand that they be wholly corrected. In

that way we shall stand for a peace that is a mark of strength and not of weakness.

It was a fine thing to have General Pershing represent us in France in those days. We hope he will also represent us at home in these latter days.

ACKNOWLEDGMENTS

RUSSIAN ORTHODOX THEOLOGICAL ACADEMY IN PARIS
Rev. C. M. Dunham, Orange, N. J. \$ 10.00

NEGRO CHURCH STATISTICS

BY ALEXANDER B. ANDREWS

THE statistics assembled in Volume I of the *United States Census of Religious Bodies, 1926*, as to the Negro members (Tables 33 and 39) are set out by states, but the details as to counties are not given. Out of the 50,370 baptized persons, New York contains 10,375, Pennsylvania 5,314, District of Columbia 3,036, Illinois 1,990, New Jersey 1,847, Michigan 1,100, a total of 23,779, which looks as though this now has no urban and industrial background, as distinguished from the rural and agricultural setting, as has been pictured. Eighty per cent of these are in the states bordering the Atlantic Ocean. The five states of Maryland (2,155), Virginia (3,968), North Carolina (3,129), South Carolina (2,711), Georgia (2,015), and Florida (4,500) contain 18,478. Is the Church work in those states predominantly rural or urban?

Estimating the baptized persons to be 30 per cent greater than the communicants, this would seem to indicate 35,000 as against 23,775 in 1916, and 19,098 in 1906. That the growth has been intensive rather than extensive is shown by 195 congregations in 1906, 216 in 1916, and 287 in 1926.

In the states north of the Potomac and Ohio rivers, and east of the Mississippi, are 30,156 baptized persons reported by Negro congregations. Using the method set out in the *1931 Living Church Annual*, pages 5 and 6, to ascertain center of population, the north and south division would be approximately along the parallel 39° 15', approximately that of Baltimore and Cincinnati. The east and west division was approximated the same as the center of Church Population.

In 1920 the census placed the center of Negro population of the United States in Dade county, Georgia (*1926 Chicago News Almanac*, page 272), about twenty-five miles from Chattanooga. Will the census of 1930 show a violent and radical change in this center, or has there been a differing degree of success in different parts of the nation, which accounts for the statistics, indicating a different Church center?

TAKING STOCK OF OUR RESOURCES

THE EASY DAYS, so sadly abused, so wantonly squandered, are gone, and the very salvation of America may depend upon the length of time they remain away.

The hard days are here—the days of planning and thinking and giving up, the days of readjustment of living and restoration of values and discovery of self. These days are here—may we have the courage to thank God for them; may we have the wisdom to use them, not as valleys of depression, through which we toil in bitterness and defeat, but as God's own highways, over which we march in confidence and faith to that larger life of service, that wider field of usefulness that we could never have known if we had not learned the lesson of the hard high road.

At such a time as this we should pause and take stock of our resources. We should ask ourselves: Have I been living in a fool's paradise? Have I been depending upon temporary, transient resources? Have I anything left upon which to build my life?

Such an examination, honestly made, should lead us to a realization of the truth that we have lost nothing that is permanent, nothing that makes for character, nothing that could possibly endure for one moment after the breath leaves our body; and that we still have the possibility of possessing all things that make for the splendor of our manhood and the winning of our souls.

We still have God. We have our Master, Christ. We have membership in His Body, the Church. We have our task, and we have the certainty of victory, through faith.

—From Bishop Darst's Convention Address.

ALEXANDRIA RECOGNIZES ANGLICAN ORDERS

THE following is the text of the historic letter addressed by His All Holiness Meletios II, Pope and Patriarch of Alexandria, to the Archbishop of Canterbury, as previously reported in *THE LIVING CHURCH* and commented upon in our editorial leader last week. The translation, made by Canon J. A. Douglas, is certified by His Grace Archbishop Germanos of Thyateira, Orthodox Exarch in Western Europe and legate of the Ecumenical Patriarch to the Archbishop of Canterbury, and is here reprinted from the *London Church Times*:

To the Most Reverend Dr. Cosmos Lang, Lord Archbishop of Canterbury and Primate of All England.

Greeting in the New Born Christ.

THE feast of the Nativity, according to the Flesh, of the Redeemer of our souls, being a most suitable occasion for us, as it were, to visit your Beatitude, our friend, by means of a letter, we come to you hereby with a heart that is filled alike with joy, that "unto us is born a Saviour, which is Christ the Lord," and with fervent prayers both for your health and for the peace and stability of the holy Churches of God over which you preside.

At the same time, together with our greetings for the feast, we send you as our gift the news, which we are sure will be good news, to you, that having derived the greatest gratification from the accounts which it has received, both of the marks of honor which were rendered in London, alike by your Grace and by the general body of your Church, to the office which is ours, and also of the happy results which by the favoring breath of the Holy Spirit have emerged from the contact of the Orthodox Delegation with the Lambeth Conference, our Holy Synod of the Metropolitan of the Apostolic and Patriarchal Throne of Alexandria has proceeded to adopt a resolution recognizing the validity, as from the Orthodox point of view, of the Anglican Ministry.

The text of that resolution is as follows:

"The Holy Synod recognizes that the declarations of the Orthodox, quoted in the 'Summary,' were made according to the spirit of Orthodox teaching. Inasmuch as the Lambeth Conference approved the declarations of the Anglican bishops as a genuine account¹ of the teaching and practice of the Church of England and the Churches in communion with it, welcomes them as a notable step towards the Union of the two Churches. And since in these declarations, which were endorsed by the Lambeth Conference, complete and satisfying assurance is found as to the Apostolic Succession, as to a real reception of the Lord's Body and Blood, as to the Eucharist being *thusia hilasterios*² Sacrifice, and as to Ordination being a Mystery, the Church of Alexandria withdraws its precautionary negative to the acceptance of the validity of Anglican Ordinations, and, adhering to the decision of the Ecumenical Patriarchate of July 28, 1922, pronounces that if priests, ordained by Anglican bishops, accede to Orthodoxy, they should not be re-ordained, as persons baptized by Anglicans are not re-baptized."

We rejoice to see the middle wall of partition being thrown down more and more, and we congratulate your Beatitude that under God you have had the felicity of taking the initiative in furthering that work. May the Lord who was born in Bethlehem give to you and to us the happiness of its completion.

Your Beatitude's Beloved Brother in Christ,

MELETIOS OF ALEXANDRIA.

In Alexandria upon the feast
of Christ's Nativity, 1930.

¹ The words in the Resolution of the Lambeth Conference are "sufficient account."

² We transliterate the term, *thusia hilasterios*, and do not translate it by "propitiatory sacrifice" or "expiatory sacrifice," because, as generally used, those terms present conceptions which are not attached by the Orthodox to *thusia hilasterios*. The words used by the Anglican bishops in their discussions with the Orthodox delegation, as recorded in the *résumé*, and endorsed by the Lambeth Conference, are:

"... that the Anglican Church teaches the doctrine of Eucharistic Sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII, on Anglican Ordinations; and also that in the offering of the Eucharistic Sacrifice, the Anglican Church prays that 'by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion,' as, including the whole company of faithful people, living and departed."—*Lambeth Conference Report, 1930*, p. 139.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

WORKERS TOGETHER WITH GOD

Sunday, February 22: First Sunday in Lent

READ I Corinthians 3:8-11.

ENT calls us to a realization of life's meaning. We are "laborers together with God." Our confession of sin, our repentance, our growth in grace, our endeavors to bring others to Christ—these are the real purposes of life in which God has a part. He by His righteousness makes us conscious of sin and calls us to repentance. He nourishes us and gives us the means of growth, and He calls us to work in His vineyard. And we, by our confession and repentance, by our spiritual growth, and by our service for others, join our work with His. He is "making" us, and we are workers together with Him in the making. We can do nothing alone. God honors us by working with us. It is "My Lord and I" that gives expression to the real meaning of these Forty Days of abstinence and meditation, of prayer and zeal.

Hymn 379

Monday, February 23

READ St. James 1:2-7.

TRIALS and temptations when rightly met are a blessing. They are tests of our faith and love. We are stronger as we resist and purer as we look to Christ for victory. In a yet larger way they are battles not alone in our personal experience, but in the world's salvation. When I look to God for help and Satan finds his efforts fruitless, I am strengthening the cause of universal righteousness and making the world better, and God makes my victory, which He has helped me to gain, a part of the divine plan for human emancipation from sin. It is well for us to know that our Lenten denials and our struggles with temptation are not merely individual. Every victory makes the world's victory surer. Every trial patiently met brings nearer the promised day of universal righteousness and peace. It is this that gives a kind of nobility to our personal battles because they are a part of the age-long travail (Romans 8:22, 23).

Hymn 128

Tuesday, February 24: St. Matthias the Apostle

READ St. Matthew 11:25-30.

OUR Lord chose His disciples that they might work with Him. And since the number was chosen by Him, corresponding to the Twelve Tribes of Israel, the Eleven were guided by the Holy Spirit to choose another to take the place of Judas and St. Matthias was elected. We know little of him and his work. Tradition speaks of him as one of the Seventy (St. Luke 10:1), and that he was a missionary in Ethiopia. His being chosen after earnest prayer proves that God would have men work with Him for the evangelization of the world. All Christians are workers with God. By word and prayer and missionary zeal we are to bring men to accept and follow Christ. No Christian is fulfilling his privilege unless he seeks to bring others into the Kingdom. The ministers are the leaders, but all are called to serve in the blessed work of establishing Christ's Kingdom of righteousness and peace.

Hymn 483

Wednesday, February 25: Ember Day

READ St. John 15:15-17.

THESE Lenten Ember Days, when we are bidden to pray for laborers in Christ's harvest-field, are a fitting part of the season of fasting and prayer. If we truly love God we will work with Him and urge others to work. The call comes from Him—"I have chosen you"—but we can place before men the need and bid them listen for the call. It is a most urgent need. Half the world is still unconverted. Souls are living in heathen darkness, and even in our midst there are many who are not Christians. If we observe the spirit of Lent we will seek, with Christ, to bring young men to consider the blessed

opportunity of working with God for the world's salvation. And as we read and meditate upon the life and work of Jesus Christ we will not hesitate to make our penitence sincere by this service for the Kingdom. Mothers can consecrate their sons from birth as Samuel was consecrated. Sunday school teachers can speak to the boys in their classes. Ministers can present the cause to their people.

Hymn 502

Thursday, February 26

READ St. Matthew 28:18-20.

THIS is called the "Great Commission." The Master was about to ascend to Heaven and He gave, with His blessing (St. Luke 24:50), this wonderful command, "Go ye and teach all nations." But He added, "Lo, I am with you alway." For nineteen hundred years this command has been obeyed and the Lord has been with His Church. And yet there is still so much to be done! Why are we so slow in fulfilling this commission? How much of heart-interest have we in this blessed work in which we are partners with Christ? Is it not the real meaning of life to work with Him for a future of faith and for righteousness of life? What are possessions and human learning worth when compared with souls saved and lives made new? Lent is a real season of revival when we ourselves seek newness of life and also seek to bring others to God.

Hymn 452

Friday, February 27: Ember Day

READ Ephesians 6:18-20.

EMBER Days bid us to prayer. And our prayers should be definite. It is good to have a "prayer list" and to pray every night for those whose names are on the list. But especially, since the Ember Days refer to the ministry, we should pray for those whom God has called to preach and teach and serve. If all the faithful members of a parish prayed daily for their minister what blessed results would follow! If the bishops, priests, and deacons of a diocese were prayed for regularly, what happiness and peace would come! And here again we are brought into that precious fellowship with God, a fellowship which joins our human and loving prayers with the holy desire and readiness of God to strengthen and bless. God's ministers are often very lonely, and their burdens, though dear to them, press heavily. Pray for us, dear friends, that "utterance may be given," and wisdom and power and ever-increasing love. We are workers together with God!

Hymn 450

Saturday, February 28: Ember Day

READ Hebrews 11:13-16.

AS WE work and pray we must have a vision. We are not following "cunningly devised fables" (II Peter 1:16), but as workers together with God we are seeking the fulfilment of His plans, even the salvation of the world. And He grants us a vision of the glory which shall be, and as we gaze upon it we are inspired and filled with new zeal. That is one of the joys of working with God. He gives the brightness of the promise, the assurance that at last the Great Day will come, "a morning without clouds" (II Samuel 23:4). We work not as uncertainly. Our Ember Days hold before us a blessed end when the harvest shall be gathered in and "a song go round the earth." When we work with God there is a blessed and holy end sure to come. The seed sown in tears will be reaped in joy.

Hymn 485

Dear Lord, I thank Thee that I need not work alone. Thou hast promised to let me work with Thee, and I am content. Only let me feel Thee near me lest I grow faint. And hold ever before me the vision of the glory which shall be, that I may be inspired. Amen.

The Early Evidence for Apostolic Succession

By the Rev. Felix L. Cirlot

Instructor in New Testament Languages and Literature, Nashotah House

THE statement is being made more and more frequently and more and more confidently that there is not only "little" or "unsatisfactory" evidence for the Catholic doctrine of Apostolic Succession, but that there is "no evidence at all." As one to whom such a statement seems definitely untenable, if not incomprehensible, I wish to put down in as brief summary form as I can the evidence that seems to me quite sufficient in support of it, and I shall appreciate it if those who differ from me will be so generous as to show me (by private correspondence, or in any other way they prefer) *why* and *where* I am wrong, and not simply that prominent scholars on the Liberal or Protestant side *say* that I am wrong. The latter I already well know. The former I have yet to see.

The important question—let us begin by observing—is as to the great underlying principles behind this doctrine, and not as to the precise historical details of the organization in which these principles issued; the substance of the doctrine, not the form in which, due to historical accidents, as it were, it found expression. Now the principle is, not that bishops alone can validly ordain (this just happens to be true as a mere historical accident); nor that the threefold ministry was considered, originally, to be essential (that is, precisely its *three-foldness*); nor even that it has existed from the "earliest" (*i.e.*, Apostolic) times. The essential points in the Catholic doctrine of Apostolic Succession are:

Firstly, the claim that the Apostolic Ministry originally received its appointment and spiritual authority and power to administer grace from Christ Himself, *i.e.*, "from above," not by delegation from the Church (still less the local community); and

Secondly, that this authority was *de facto* handed down, (a) always "from above" by ordination to the official ministry of the Church, being given (b) in whole to some and in part to others, so that there resulted a hierarchy of orders, at least the highest of which always had the fullness of the (permanent, transmissible) authority and power of the Apostles, including in particular the power to ordain, while one or both of the lower orders (at first) and surely both (ultimately) did *not* have the fullness of this authority, and in particular did *not* have the power to ordain.

"How easily are bishops made
By man's or woman's whim!
Wesley his hands on Coke hath laid
But who laid hands on *him*?"

THE evidence for the first of these points, very briefly put, is as follows:

Christ appointed the Apostles after a deliberate choice and careful training to be the new stewards in the old, already existing, *Ecclesia*, supplanting in the stewardship the old stewards who had forfeited their position by rejecting Him, and receiving an authoritative stewardship with the power to bind and loose, such as the old stewards had possessed. There is no need to cite evidence to prove that our Lord selected and trained the Twelve. The chief evidence for His having conferred on them a stewardship as said just above is:

(a) The saying in Matthew 19:28 with a substantial Lukian parallel so that nearly all scholars admit it is a Q passage: "Ye shall sit on twelve thrones judging the twelve tribes of Israel."

(b) The parable about stewardship in Luke 12, followed by the question (Luke 12:41): "Speakest thou this parable unto us or unto all?" which receives the answer: "Who then is that faithful and wise steward whom his Lord shall set over his household to give them their portion of food in due season," etc.

(c) The promise (not yet bestowal) to St. Peter in Matthew 16:18-19, where to St. Peter, speaking for all the Apostles, there is promised a stewardship with the power of binding and loosing.

(d) The parable of the wicked husbandmen in which the Vineyard (obviously the old *Ecclesia*) shall be taken away from the old unfaithful stewards, and given to others, who can be none but the Apostles.

(e) The fulfilment of all these indications and intentions, after the old stewards had definitely committed the overt act of slaying the Heir and had so forfeited their stewardship, by the definite post-Resurrection commission to the Apostles.

(f) The tradition and belief of the first century Church as to the nature and origin of the Apostolate, which although not to be accepted *a priori* as infallibly accurate history, is nevertheless very weighty and must on general historical principles stand as historical unless contradicted by better, earlier, or stronger evidence.

(g) In particular, St. Paul's position. Such a passage as Galatians 1:1—Paul an apostle, not from men, neither through men, but through Jesus Christ and God the Father—occurring in what is probably the earliest New Testament document, especially when interpreted in the light of what St. Paul says elsewhere, shows quite clearly that he regards the Apostolate as an office, and one which exists originally by our Lord's own appointment.

THE evidence for the second of these points, again very briefly summarized, is:

Firstly, for the theocratic principle, *i.e.*, derivation of authority immediately from God or His Son, or else by ordination from above:

(1) In pre-Christian Judaism the Old Testament *Ecclesia* was believed to be a divine, theocratic *Ecclesia*, with a priesthood appointed by God Himself, and with a presbyterate holding authority by succession through the laying on of hands back to Moses, who acted as God's agent.

(2) "Ye have not chosen Me but I have chosen you."

(3) "Receive the Holy Ghost—whosoever sins ye remit," etc.

(4) "All authority is given unto Me in Heaven and on earth; go ye therefore" (*i.e.*, His authority is the basis and source of theirs).

(5) The whole theory of the Apostolate as gained from numerous other sayings attributed to Christ, even if the attribution is unhistorical. It is in this sense that I have used (2), (3), and (4), which are more than doubtful as *ipsissima verba* of Christ. But, while the genuineness of the sayings is of great importance when considering the truth or falsity of Apostolic Succession as a whole, it is of no importance when, as here, we are simply proving that the early Church held and taught the principle of ordination from above—the *theocratic* principle.

(6) I Clement 41-44, where the whole principle of theocratic succession is explicitly expounded.

(7) The choice of Matthias, to an already existing office, and considered as the act of God Himself.

(8) The Seven are ordained "from above," though chosen from below.

(9) The elders on the first missionary journey (Acts 14) are ordained "from above." (It makes no difference if this incident is unhistorical, though I see no sufficient reason to think so.)

(10) In the Pastoral Epistles Timothy is represented as ordained "from above" (apparently by St. Paul and the college of elders in conjunction), and he and Titus are to ordain the elders.

Secondly, for the hierarchical principle, i.e., a graded ministry not *all* orders of which had the "plentitude of power":

(1) The ancient priesthood of the Old Testament *Ecclesia* was a hierarchy of three orders.

(2) The Apostles and the Seven (Acts 6).

(3) James (an apostle in some sense) and all the elders (Acts 21:18).

(4) Paul, the (presbyter) bishops, and the deacons in Philip 1:1-2.

(5) Timothy and Titus, the presbyter-bishops, and the deacons in the Pastorals.

(6) The bishops and deacons in I Clement 44.

(7) John of Ephesus, the elders, and the deacons at Ephesus—90 A.D.

(8) The bishop, presbyters, and deacons in Ignatius.

(9) It seems likely that Diotrephes' Church was organized the same way. In any case there was some hierarchical arrangement there (III John).

Some of these hold the permanent ministerial authority and power in full ("in its plenitude"), others in part only. The latter never had the power to ordain (alone, that is except in union with a member of the higher order or orders). And while it is not certain to which of these classes first century presbyters belonged, yet later (post-Ignatian) presbyters were *certainly* of the latter class.

Thirdly, ordination was "sacramental" in the sense that it not only symbolized but truly conveyed a real spiritual gift.

(1) Laying on of hands in the Old Testament was used in blessing or in symbol of the transmission of spiritual authority or gifts, and it seems the Jews did not consider it an empty symbol.

(2) The elders were supposed to hold a succession to their authority *by the laying on of hands, back to Moses*.

(3) The laying on of hands in the New Testament, whether in Confirmation or Ordination, was sacramental (Acts 8, Acts 19, Hebrews 6, the Pastorals).

(4) It continues such, wherever we have any evidence, in early Church history.

Fourthly, there was restricted power to lay on hands in impartation of the spiritual gifts and authority.

(1) Not everybody could ordain elders in the Old Testament *Ecclesia*.

(2) In Acts 8 it seems perfectly certain not only that Simon Magus was not *authorized* to give gifts of the Holy Spirit, but that he couldn't, he lacked the power. To turn this into later language, a Confirmation by Simon Magus would have been not only irregular but invalid. And reading the narrative carefully in the light of what we have just seen it seems clear that Philip, one of the Seven, also lacked the power.

(3) Arguing *a fortiori*, it seems clear that if there was this restricted power to confirm, there must still more have been the same or a still closer restriction of the power to ordain. In other words, if not all could give the layman his charismatic gifts, still less could all give the still greater gifts to the ministers.

(4) We do find just this restriction in the ante-Nicene Church as soon as we get any evidence on the subject at all. I am not arguing the precise limits of the restriction. All I am arguing is that there was such a restriction. There were those (laity, deacons, and possibly presbyters) who had received the ministerial powers and authority not at all (the laity) or only in part (the deacons, and possibly the presbyters), and consequently could not confirm or ordain. No importance attaches to the question whether the earliest presbyters did or did not belong to this class (see below).

(5) There is absolute silence as to any deacon or layman ever (even in earliest New Testament times) having ordained or confirmed.

(6) Lastly the principles in which the early Church believed, as shown above, of theocratic ordination from above and a hierarchical ministry, would lead us to conclude this *a priori*, even if we lacked positive evidence for it.

THE powers of a minister of any grade in the hierarchy or graded ministry would seem to have depended upon the functions he had been ordained to fulfil. These he could exercise, others he could not. And this was because, as

the early Church conceived it, each man needed his divine gift, his charismatic equipment, before being allowed to act as a minister. The conception was that of a diversity of gifts of the same Spirit dividing to each one according to the functions he was to perform; or rather, each one ministered within, but only within, the limits of the gifts he had received. And those who received their gifts through the laying on of hands were considered as truly "charismatics," that is charismatically endowed, as those who received their gifts (such as prophecy, tongues, etc.) directly from God.

Modern writers make the direct or mediate reception of gifts the dividing line between the "charismatic" and "official" ministry. The New Testament knows nothing of this distinction. All were equally "charismatics" as the New Testament views it. And—I repeat—each one could only minister in those matters in which it was understood he had been given (direct from God, or by the laying on of hands) the charismatic equipment to minister. "The less was not blessed by the greater." "No man (took) the ministry of the Church upon himself but he that was called of God as was Aaron."

That being the case, it is a question of minor importance whether the presbyter-bishop in the first hundred years of Christianity had or did not have the power to ordain. In any case, as that precise order cannot possibly claim to have been instituted and to have had its powers precisely and irrevocably determined by Christ Himself, the later elders did not have this power, for it was clearly understood when they were ordained that they received neither the authority nor the charismatic gifts equipping them to do so, and in fact this inability was the main point differentiating the later presbyters from their bishop. To be sure, this distribution of powers was of only mediate divine authority, i.e., *de jure ecclesiastico*, and not immediate, i.e., determined by Christ Himself. But precisely because this was so, it could be changed by the same Church that had first determined the matter, and when changed would be as validly binding and authoritative as the preceding arrangement had been before being changed, since it had precisely the same authority behind it both times. How soon this change happened, and how long the old situation continued at Alexandria or elsewhere, will not be at all vital to the question we are discussing. In any case I know of no instance in all the history of the Church where an ordination was recognized when performed by someone who was not *ordained to ordain*, that is, ordained with the understanding that among the functions for which he was being given authority and equipped with charismatic gifts, was that of ordaining others.

I ask special attention to the fact that I have let nothing vital turn on such questions as the following:

(1) How early the Monarchical Episcopate came into being; or

(2) By just what precise steps (as distinguished from the principles); or

(3) How much diversity there was, either as to the number of orders of the ministry, or as to variations in their functions; or

(4) As to whether presbyter-bishops ever had the power to ordain.

IT IS obviously impossible in a brief article to argue the evidence in full. I know of course that the authenticity of some of the passages I have used, as sayings of our Lord, is impugned. On this score I would say:

(1) I have used no passage that I have not investigated to the best of my ability in the best English and German commentaries and controversial works on the subject of Church Polity, and none that I do not believe to stand against all assault. I am ready to defend these passages at length where space to do so can be had.

(2) But for the most part, it is not vital to my main contention that they should be genuine sayings of Jesus. In any case they testify to the faith of the Church in the first century and that is much earlier than either the Creed or the Canon of Scripture. So not much disparagement ought to be possible of a doctrine which has better authority than either of these.

(3) In any case, isn't it ridiculous to say there is "no
(Continued on page 579)

Communist China and the Christian Missionaries*

By Frederick C. Brown

Treasurer of the Diocese of Hankow

THE world is indeed a small place. Fifteen years ago, while engaged on a magnetic survey of the Far East, I was captured by brigands in Central Mongolia and robbed of all my money and most of my supplies. Nine months later I walked into the American Legation at Peking to thank the minister of the United States to China, Dr. Paul Reinsch, of Madison, who was for many years a member of the faculty of the University of Wisconsin, for the help he had given me in that unfortunate episode. Last Sunday, a stranger to Madison, I went to Holy Communion at St. Andrew's Church to find that two of Dr. Reinsch's children were among the congregation!

I first went to China sixteen years ago as a surveyor and for three years traveled continuously with coolies, pack mules, small book, cart and camels, into seventeen of the eighteen provinces, and also into Tibet, besides two journeys across Mongolia. Six years ago I returned to China as a missionary sent by the Protestant Episcopal Church to teach physics in a high school in Changsha in Central China. By the end of 1926, Communist agitators had got into our school and by January, 1927, the American Consul and the Bishop, in fear for the safety of all Americans in Changsha, ordered us to evacuate. We thus became part of the flood of refugees concentrating in Shanghai. In the late summer we seized a chance to get back up-river to Hankow. The great variety of duties which fall to my lot have earned for me the title of "Chop Suey Man" among my fellow missionaries. My wife and I, with our daughter Punkie Boo, aged three, are now on our way back to Hankow, having been on furlough since January.

There is a story of a Chinese lady, the wife of a consul appointed to this country. She had learned English from a book in China so had many troubles in setting up housekeeping. One day something went wrong with the plumbing. She telephoned for a plumber who, after looking over the job, said that it would cost \$5.00. The work took longer than he had anticipated and so, on its completion, he told the Chinese lady the charge would be \$10.00. She didn't like that and replied, "Why is it that you are so much dearer to me now than when we first became engaged this morning?"

Well, in this talk to you this afternoon I want to make China dearer to you in a truer sense than it ever was before.

The inevitable question asked of me when I tell folk over here that I am a missionary in China is, "When are the Chinese going to stop fighting one another?" Such a question reveals an ignorance of what has been happening in China during the past few years. I want you to look back over your European history and think of some of the events which have effected the greatest changes in human affairs since the first millennium A. D. First take the Renaissance, the new learning which caused such a great intellectual awakening throughout Europe. These new ideas were gradually assimilated and incorporated into the life of Europe, leading up to a second great event, the Reformation. Then pass on to the French Revolution with its totally new conceptions of political and social science. Next, the industrial revolution in England, producing an upheaval in the economic social structure of that country. And, lastly, an event which has not made its full influence felt in these United States, the Soviet Revolution in Russia. Most people over here find that Communism is too revolutionary in its social and economic complications, in spite of our background of Christianity and the social sciences of our Western civilization. Remembering that and also the upheaval produced by the four other great events I have mentioned, you will be able to imagine the commotion produced in China by the impact of all five of these revolutions within the short space of thirty years. They have been crowded into the life of the oldest and

most conservative nation on the face of the globe, a people who hitherto have worshipped the past and looked back to the Golden Age of the Legendary Emperors, Yoo and Shun, who lived 4,500 years ago. The result has been chaos, utter chaos, in every sphere of Chinese life. Men are just beginning to reflect on one set of new ideas when another wave sweeps over them and they are like straws in the face of dark waters, swept to and fro by the mighty revolutionary currents. The old landmarks have been swept away and the moral sanctions of the Confucian civilization have disappeared with the rising tide of nationalism and atheism. One of our Chinese clergy said, "Who, then, is optimistic enough to expect sudden peace for China, as if it could be produced by the waving of a wand over the troubled waters of the national life by some Chinese Mussolini?"

China, at this time, is undergoing terrible suffering. In most provinces life and property have no protection and, in addition to the purely physical sufferings produced by poverty, brigands, and militarism, there is untold intellectual and spiritual distress. And that brings me to the second question often asked of me. "Why go on with mission work in China? The Chinese don't like missionaries; otherwise they would not loot mission premises, assault Chinese Christians, and even kill American missionaries."

HAVE you ever dropped a chip of wood into a rapid and watched it being swirled away by the rushing waters? It gets a terrific amount of buffeting. What else would you expect? The Christian Church has, thank God, been tossed into the troubled sea of Chinese waters, and is getting more than its share of suffering. And we foreign missionaries consider it a great privilege to be allowed to share the trials of the Chinese Church. Some people over here wax indignant when they hear that we have had mud and stones thrown at us in the street, or have had our household goods looted by mobs, or that some of us have been called upon to pay the supreme sacrifice. They hint at retaliation, gunboats, punitive expeditions, etc. But why should we expect immunity from physical danger just because we are Christians? Did Jesus Christ live an easy life? Did not St. Paul say that we should take joyfully the spoiling of our goods? Too long have we as foreign missionaries enjoyed a privileged position. Isn't it easy to preach the love of God while we have full stomachs ourselves and know that at the first hint of danger an anxious consul or naval commander will order us out. That is what happened in my city in 1927. The Russian Communists who had come to the aid of Sun Yat Sen, the great leader of the Chinese Revolution working in 1911, used their opportunity to strike back at their old foe, England, by introducing an anti-foreign element into the revolution. The Chinese were told that China was a slave among the nations because British traders were sucking out all her wealth, working under special privileges secured under the so-called Unequal Treaties imposed upon China by superior military force. Later the agitation included the United States, since it, with England, was one of the capitalist nations most opposed to Russian economic theories. There were no industrial masses to arouse in our city and so the Communists used the student classes and the intelligentsia, who were strongly nationalistic in their sympathies. But the man in the street was not forgotten. Traffic posters and simple slogans were stuck up all round our mission and on every available wall in the city: "Long live Russia!" "Ten thousand years of friendship between China and Russia." "On with World Revolution." "Success to the Nationalist Armies." "Down

* A speech delivered over Station WISJ, Madison, Wis., during a recent visit in this country.

with Imperialism." "Drive out the Missionaries." "Missionaries, enemies of China." "Missionaries running dogs of foreign capitalists." "Christianity, the opiate of the people." "Christianity a superstition, the servant of Imperialism," "Kill Chinese Christians." "Chinese Christians are foreign slaves."

It did not take long for the city to lash itself into a frenzy, which it worked off by daily demonstrations and processions of students and workers. We foreign Christians were not allowed to stay and face it. Amidst such a war psychology, we had to hand over our Chinese helpers. I want you to appreciate the courage required of these men. We handed over often a looted conference, a wrecked church, a congregation that had been driven into hiding. Our Chinese clergy themselves were marked men: their lives belonged to anybody. Christians were bound with ropes and crowned with dunce hats and dragged through jeering mobs to some platform where they were ordered to recant their Christianity or be decapitated. Thank God, most of them remained true to their faith, and carried on until we were able to return to our stations as circular bans were gradually lifted. We went back under a new rôle. We could not say, "Thanks: you did magnificently during the rise of great danger. Now all is peaceful and I'll take charge of things again." To have done so would have been to betray those men. We were now co-workers, comrades in the great adventure of the Kingdom of God. Artificial distinctions based on prestige of the white man had dropped away. God had brought good out of evil and had solved the vexed question of authority by placing it on to Chinese shoulders almost overnight. A Chinese Church had been born: the rice Christians, and other dead wood had been burned out by the fires of persecution. The nucleus that remained was one which is laying down sure and lasting foundations for the Church of the future.

This year my own diocese has had to face a fresh peril. The Nationalist Government was fighting for its life in the north and was compelled to drain Central China of every available soldier. As the troops moved out, the Communist brigands moved in. They followed a program of massacre, kidnapping, looting, and burning, and quite large walled cities fell into their hands. Last Good Friday they arrested one of our Chinese clergymen on a charge of being a preacher of the gospel of Jesus Christ. He was sentenced to death and at his execution on Easter Tuesday, he asked for two pieces of wood. His request was granted and, holding them in the form of a cross, he went to meet his Lord. During the summer one after another of the smaller towns throughout our diocese was captured and our clergy were forced to flee disguised as coolies. Most of them had their homes looted or burned and so have lost everything. Who wants to be a Christian today? He will be a marked man. If there is a Communist uprising overnight he may find himself headed for the execution ground next morning. Are we to betray these loyal servants of Christ by closing down our mission? Is it American, let alone Christian, to say, "Well it looks as if the Chinese seeker of the Christian faith is being shelled out of existence at present: it is useless sending them any more reinforcements or supplies"?

I am not asking for your pity. We don't want it. We are not fighting for a milk-and-water Christ. We do not pray for easy lives. But we do want your intelligent understanding of the situation we are in there. And if we have your intelligent sympathy, then I know we shall have your prayers and continual support.

And what are we going to give you in return? Not financial assistance—yet. We are dreadfully poor—eighty-five percent of the Chinese live on or below the poverty line. But we hope to make you other gifts, more precious than money. No nation can claim an exclusive copyright on the teachings of Jesus Christ. Our Lord is far too wonderful a figure and His gospel far too inclusive for any one mind to comprehend it in its fullness. Every nation is to be a gem in His crown. And until every nation has lived Christianity, put its own peculiar interpretation and experience into it, we shall not have an adequate appreciation of Jesus. The Chinese Church is undergoing persecution, extreme poverty, intense intellectual challenge. By the grace of God, who worketh through all things, it will gain a Christian experience which can supplement that of our own Christian life here and hasten on the day when Christ shall be the Lord of all Life. "Bear ye one another's burdens and so fulfil the law of Christ."

FORTY LENTEN THOUGHTS

BY THE REV. WILLIAM PORKESS, D.D.
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1. It matters tremendously "how" you make money if you are really to enjoy it.
2. Give me success? Yes, but with Christ as the Assessor.
3. Honorable men can easily afford to be unconcerned about the world's honors.
4. A Christian athlete is one who can play hard and pray earnestly.
5. Coöperation will do much more for the soul than competition.
6. As soon as you turn the Church into a social club you may get people, but you will never win souls.
7. Too many professors and not enough possessors.
8. When the fear of God is everything then the fear of man becomes nothing.
9. Christ's apprehension of us is a much more important thing than our comprehension of Him.
10. Every one is helping the world either up or down.
11. We do our greatest good by being good.
12. When profession, before men, has been prefaced by confession, before God, then words and actions become the same thing.
13. Voluntary slavery is some people's idea of liberty.
14. The man who "falls" for flattery will never be found "standing" for self-appraisal.
15. Accomplishments in the spiritual realm are more the result of courage than of ability.
16. The underlying principle of giving is not "good trade" but good faith.
17. The double expression of religious impression is worship and work.
18. Every little helps—quantitatively; but, in many cases, it hinders—qualitatively.
19. Religion is one of the hardest things to acquire, and one of the easiest possessions to lose.
20. "Making a living" is important, but living to make is even more so.
21. Prosperity, as a medicine, has no healing properties for the soul's sicknesses.
22. We can pray for one another—and we ought to; but we cannot pray in the place of each other.
23. The ways of prayer lead into finer fields than the finest of human calculation.
24. Man-made attractions can never remove life's distractions.
25. An earnest seeker after God's revelation will have to reckon with inner revolution.
26. It is quite possible to be a skilful reader of financial figures, and yet be absolutely devoid of vision.
27. Efficiency is man's part, and sufficiency God's. The blending of the two is the thing most worth while.
28. When it comes to foolish investments—by the many; the squandering of their time is the most alarming thing.
29. It is much harder for a boy or girl to go wrong when parent and teacher put their heads together.
30. Money will pay for college tuition, but it can't buy personality.
31. In the end, the wrong ways of life are the ways that cost most.
32. The people who talk most about depression are usually those who say and do least during prosperity.
33. Some people are so intoxicated with the excess of ideas that they are unable to "walk straight" the pathway of ideals.
34. Whatever is done right needs no explanation.
35. The religion of joy will give you joy in religion.
36. The really broadminded are those who think and live above material altitudes.
37. The desire to give and the intention to save will never be in conflict when Christ is the Master-mind.
38. The basic thing for the assurance of growth, that has no finality mark, is a teachable spirit.
39. "Doing things"—for Christ's sake, will often call for the sinking of personal preference.
40. Self-expression will take care of itself if we put the emphasis on self-possession.

The Serpent of Aesculapius

By the Rev. T. Bowyer Campbell

WHY is a raven like a writing-desk?" That was a poser to Alice and she was forced to give up the answer. Quite rightly, too, as Humpty-dumpty pointed out, because there wasn't any answer; ravens and writing-desks were utterly unlike.

Why is the Island in the Tiber like a hospital in London?

That looks like a poser, too. But don't make a snap judgment on its being analogous to the other conundrum and announce there is no similarity. There is. It may be rather subtle and esoteric but it exists all the same, and it has to do with two ancient sciences, religion and medicine. Religion and medicine have established since the earliest days of the city of Rome their tradition on the Island in the Tiber, and that tradition was strong enough more than eight centuries ago to get itself transplanted to London and established in a hospital and church dedicated to a saint.

Now it is a curious thing that certain localities in the world are unchangeably associated with some special and continuous tradition. In many instances the association seems to be quite arbitrary; any other place would do just as well. But that is where the mystery comes in, and one may not solve mysteries but only accept them. To explain: the fact is as arbitrary as mysterious that the Ganges at Benares should be holy and considered to possess divine power for healing. The Euphrates cannot claim that honor, and there is no knowing why; it is just as good a river as the Ganges. Again: the site of Solomon's temple in Jerusalem has always been a sacred spot, first for Baal-worship, then as the religious focus of the Hebrew race, and now the Mohammedans hold it in reverence and the Christians also regard the place as sacrosanct. On the northern spur of the Capitoline Hill in Rome religion has always, time out of mind, held the ground for her own. The temple of Juno once stood there, founded upon the antiquity of the sacred tradition, and following the collapse of the pagan worship, religion retained her sway on that knoll and the Church of the Ara Coeli stands there today. Ludgate Hill and the Island in the Seine were, since before the memory of man, shrines of religion. St. Paul's and Notre Dame are builded over the ruins of Roman temples, which in turn superseded the altars of more ancient religions. And the same thing is true of the Island in the Tiber; it has anchored to it its own peculiar cultus. Only in this case it is a double tradition. Both religion and medicine are there enthroned.

The two were once classmates. They are still related to one another in some mystical and magical way, for religion has never quite discarded the science of healing, and therapeutics often leans on the crutch of theology. Their genealogy is considerably baffling. Some clever people (who give us in great detail accurate press reports of prehistoric times) often like to argue about the origin of the two sciences. They will say that the practice of religion, ancient blood sacrifices as well as tabus, arose out of the more fundamental cult of healing, that the very efforts of healing became ritually bound in religion. It is a plausible argument and interesting if true. On the other hand, there are people (less biased?) who aver with heat that it was just the other way around. Their prejudice is all on the side of religion as the elder of medicine. They cite the existence of the ancient Egyptian and Cretan priest-physicians to indicate the order of precedence, and hark to mythology to show that Aesculapius was a god first and a physician afterward. Well, whichever way the kinship began, the association was pretty close when recorded history begins to give them a little bit of her attention, and both medicine and theology have usually acted like sisters, only occasionally quarreling, yet always making up temporary differences. Catholicism works the two cultuses on both counts; she sets the seal of approval on the natural science, encourages the study of medicine, builds hospitals and experimental laboratories, and generally welcomes the doctor when there is any sickness to be treated. And the Church also wants the priest to be called as well as the doctor. She has prayers and a special sacrament for the sick, and she possesses shrines where faith healing is carried to a

finish . . . Lourdes, Ste. Anne de Beaupré, and many others (might one not also say Malden?). And on the fringes of Christianity all sorts of faith-healing cults from time to time arise. There is Christian Science, for example. It all goes to prove the very close kinship between spirit and matter, the soul and the body, religion and medicine.

BUT to go back to the starting point: why is the Island in the Tiber like a hospital in London? And the answer is because they are both impregnated by the dual spirit of medicine and religion, the latter owing its inception from the vitality of the other. From the religico-medical associations of St. Bartholomew's Church and Hospital on the Island in the Tiber came the founding and life of the Hospital and Church of St. Bartholomew in London. It is all a most romantic story.

The Island in the Tiber has a long history—as what in Italy has not? An ancient legend accounts for its very existence by recounting that the people of Rome pitched so much stuff belonging to the Tarquins into the Tiber, when they expelled those wicked kings from the city, that an island was formed in the midst of the stream. The alleged date of that occurrence is given as B.C. 510. Pretty early, though maybe not early enough, as the world rolls, to account for so solid a thing as the Island in the Tiber. However . . .

The Island was once protected from the ravages of the river by a bunding of travertine. It made it look like a ship, even to an obelisk in the center to represent a mast. Various altars and temples sanctified the land, notably one dedicated to Aesculapius, the god of health.

A story says that the Romans were sorely afflicted by a plague somewhere along in the third century before Christ. They sent to Epidaurus for Aesculapius to come to stay the epidemic. That he did not deign to come is maybe not to be wondered at from our point of view, but it must have disappointed the good Romans not a little. However, the vessel which bore the message fetched home the symbol of the god, a serpent. It is easy to take the sign for the thing signified. And so the Romans did, for when the ship anchored and the snake disembarked (doubtless without ceremony), taking refuge on the Island in the Tiber, the omen was unmistakable. It was just as though the god himself had come. Forthwith a temple to Aesculapius was dedicated on the Island. On a butt of ancient masonry below the foundations of the present Church of St. Bartholomew, which occupies the site of the earlier temple, is to be seen the sculptured figure of a snake on the prow of a ship, and that's sufficient hint to substantiate the story, or it ought to be if you are not too altogether captious and exact.

In historical times (presumably, bearing in mind that Roman history is not so ancient as some) the temple of Aesculapius became a rendezvous for invalid pilgrims seeking cures. The method largely practised in those days was for the suppliant or patient to sleep in the temple, making of course due offerings to the divinity of the place (call them doctor's fees, if you wish). If no miraculous cure resulted, at least it was hoped that a dream from Aesculapius would furnish a proper prescription, or even a course of diet. So many ill folk passing the night (or longer) in the temple would require some attention. The feverish would want water, and the weak nourishment, and those in pain would have to be soothed. The local clergy (more likely than not) would act as both doctors and nurses, and the temple would be to all intents and purposes a hospital, probably a veritable Johns Hopkins of that day.

Thus you see how the religico-medical tradition became identified with the Island in the Tiber. And there it all was in the temple of Aesculapius in Republican times. Republican Rome merged into Imperial Rome and later became Christian and pontifical, but notwithstanding the radical changes in government, politics, and religion, the work of religion and medicine continued on the Island; the cult of Aesculapius gave place to the worship of Christ, and the temple became the Church and Hospital of St. Bartholomew. Once a tradition of

that sort is firmly established it is next to impossible to destroy or uproot it.

In the year A.D. 1000, the Emperor Otho III remodeled the whole institution (never mind what his motives were) and brought it up to date to the then latest clinical perfection. It is from that date that the place unequivocally traces its dedication to the Apostle Bartholomew. Under the altar of the church is a fine red porphyry sarcophagus shaped like a bath-tub in which some authorities claim rest the relics of the saint himself, but others allege that though Otho asked the Beneventans to send him those relics, the tricky fellows palmed off on him instead those of St. Paulinus of Nola.

Since Otho's day St. Bartholomew's has been remodeled, restored, and redecorated many times, not all for the better appearance certainly, for the modern structure is architecturally nondescript, like scores of other shabby Renaissance buildings in Rome. The effect is depressing and dreary. Inside the church there are fourteen antique columns (from the original temple) to tempt the interest of the archaeologist, also a fragment of ancient pavement. The one unique feature that arrests the eye is the marble well-head plunk in the center of the sanctuary steps, an odd place for a well certainly. The marble is worn with the marks of the ropes of the water buckets. But the well dates only from the twelfth century, quite modern comparatively speaking. Franciscans now have charge of the church and the hospital.

THE above is a sketch of origins at least, and the religious and medical tradition both pagan and Christian associated with the place. Now for an outline, equally as brief, of the transplanting of that tradition in London.

In the year of grace 1120 there came to Rome an Englishman by the name of Rahere. He had been a courtier in the household of King Henry I, and some even say he was the king's court jester. An ancient chronicle describes him as a "pleasant witted gentleman." Henry's court was decidedly a rakish affair, rough and intriguing and lustful. It had a bad name even in those crude times. Rahere, apparently, was quite at home in it.

But the thoughtlessness, irreligion, and immorality were suddenly sobered. The drowning of the king's son when the White Ship went down plunged the court and the kingdom into mourning. Even the witty and sensuous Rahere got a shock, a rather severe one, for he began to repent, and repentance in those days meant something decidedly drastic. Rahere turned monk.

Some people say that nevertheless Rahere remained a favorite with the king, and of course some declare that he didn't. His going to Rome is often represented as being a state embassy of penitence on behalf of the sorrowing king and realm. On the other hand the official aspect is crowded out and Rahere's journey is said to have been a pious pilgrimage of a purely personal nature. There is hardly any historical event that people won't argue about both ways. But anyway, in this case, Rahere went to Rome, very much of an undertaking at the time.

In Rome a plague raged. A bad time for pilgrims. Perhaps Rahere (not being blessed with the inestimable benefits of the news services that we are blessed with) didn't know of the plague until he got to the city, but he promptly caught the disease and was sent to St. Bartholomew's to be looked after.

There you are! Now you see where we are coming to! You could finish the story yourself.

Naturally Rahere wanted to get well of his sickness, and he most likely bitterly regretted leaving home. Just the same, there he was carefully nursed in an up-to-the-minute clinical institution in Rome. That was something to be thankful for certainly. There was nothing like it in England. Rahere vowed that if he got well he would mend that matter. London should have a hospital just as Rome had, and it should be dedicated to St. Bartholomew too. Never mind the legend that Rahere was moved to his vow by a vision of the saint in person. It may be so, but the real point is the vow.

In due time Rahere recovered his health and went home. Immediately he set about accomplishing his project. He picked out Smithfield just outside London as the site. It was said to be a "right unclean spot" and needed cleaning up. Moreover legend backed up the choice. So great a national figure as St. Edward the Confessor is said to have prophesied that the place

would become "great before God and the people." And some Greek tourists (not with Cook's), while "doing" London paused a while to remark that the Smithfield locality would be famous "from the rising of the sun unto the going down thereof." So Rahere felt he had made a happy selection. But first he had to get the land and raise money for the buildings. That is usual and quite modern.

Smithfield was crown property. Rahere asked the Bishop of London to ask the king to give it to him. Now, if the former courtier had been still in favor at court, an intermediary would not have been necessary. He could have done his begging himself. The fact that he got the bishop to do it for him lends color to the supposition that Rahere's penitence and monkery had carried the erstwhile court mourning too far and that had seemed too heavy a reflection on the lives of the king and nobles after they got over their grief for the White Ship. But the bishop succeeded, at the last backed up by the eloquent pleading of Rahere himself we are told, and the king was graciously pleased, in the customary royal style, to grant a charter to Rahere. And he generously decreed that the founder and all his successors and the poor of the hospital should be "free from all earthly servitude and subjection."

SO Rahere built his hospital and a priory church with proper monastic lodgings attached. The spiritual patron was St. Bartholomew and the earthly patron was the King of England. Thirty-seven kings and queens have in turn been graciously pleased to patronize St. Bartholomew's, though a later Henry, "bluff King Hal" (see Holbein's portrait of him in Warwick Castle), destroyed the old priory and demolished half of the fine Norman church. Fortunately the Great Fire of a later date also spared the church. It is one of the few old London churches still standing, its heavy Norman arches and piers black with age and dignity. The body of Rahere, the founder, lies in a fine canopied tomb on the north side of the high altar where he can always hear (like Bishop Blougham) "the blessed mutter of the Mass."

The hospital stands a bare stone's throw from the church. Rapacious Henry VIII and the devastating Oliver Cromwell dared not close the hospital. That institution still stands where Rahere raised the first edifice. It has never flagged in service, a longish time to be going strong since 1123, eight centuries and a few twelvemonths.

It is a city in itself, St. Bartholomew's Hospital. Of course the original structures have long since been overgrown by a multitude of new buildings, built and rebuilt time and again. New buildings and enlargement are again urgently needed. The whole place is too small. In 1928 over four hundred and forty-three thousand patients entered its doors. A vigorous campaign is now on foot for a new surgical building containing two hundred and fifty beds, and a block of five operating theaters with their necessary annexes. That is proof enough of usefulness and vitality.

There is nothing moribund about Barts, covered with years and honors as it is, no metaphorical sitting down by the fire in senile indolence. No; Barts is always up and doing, and expects to produce as famous men in the future as it has in the past when it boasted of William Harvey. It seems safe to prophesy that St. Bartholomew's, Smithfield, hospital and church, will continue the tradition of religion and medicine in that locality indefinitely. Rahere brought the twin sciences, mated together, from Rome and planted them in London, and there they are. Call it chance or mystery or good common sense, what you will, it is all the same—there the tradition is just like it is on the Island in the Tiber.

The question, then, why is the Island in the Tiber like a London hospital, is not so irrelevant as at first it might seem. At least one can find an answer to it which is more than can be said of the conundrum Humpty-dumpty put to Alice. And the serpent of Aesculapius is the symbol of the whole thing.

THE LORD'S collars are yokes fashioned for two, and He Himself is always one of the two. And thus the significance of our Master's appeal is this: "Take off that single collar! Exchange it for this yoke, and let Me share the burden with you!" The offering of a yoke is the gracious offer of a partnership. It is the tender purpose of the Lord that we should pull our loads in fellowship with Him. But we decline the partnership; we work in single collar, and our necks are galled and our strength is broken.

—J. H. Jowett.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"THE CHURCH AND THE NEGRO"

To the Editor of *The Living Church*:

IN A LETTER to the Editor of *THE LIVING CHURCH* for January 17th, Ernest H. Pulley of Flushing, L. I., in commenting on the small number of Negro Churchmen, outside of a few centers, says: "A splendid chance is before the Church today, in the attitude of public opinion in race relations. One notices in the Church press from time to time the great stress that is placed on foreign-born, mountain whites, Christian Jews, etc., but not very much is said about aggressive work among Negro people. To be candid," he asks, "can the Church assimilate the Negro?" He answers his own question by saying, "Instead of a few hundred, we ought to have thousands. If we are hungry for souls and anxious for the advancement of the Kingdom of our blessed Lord, His Church, then we all of the clergy and laity will do all we can to change the attitude of public opinion toward the Negro."

It is indeed gratifying when we can hear a voice in the Church raised for such advocacy, because it shows that there are Churchmen who are not without imagination enough to put themselves somewhat in the place of the Negro.

There are so many occasions when it is perfectly evident to Negroes that they were not even thought of and when they cannot help having—despite all protestations to the contrary—a feeling of being left out of it, although there is so much in the Church that appeals to them and that they would like to enjoy. We do not charge that the oversight is always wilful, but the fact remains that

"Evil is wrought by want of thought,
As well as want of heart."

In the January number of *The Church at Work* and on the front page is a very good drawing and a short article written with telling effect to show how much fun and play are necessary, especially for children, and how unfair it is to deprive children of it. The drawing shows children of white, red, and yellow races, but there is no indication that the artist knew that there are any black children at all or that they have any need of having fun or play provided for them.

Thus the Negro is between Scylla and Charybdis. If he speaks of such omissions he is charged on the one hand with being supersensitive or, on the other hand, with being dissatisfied with his group, both of which charges are untrue. If one could visit the barren spots such as those around Fort Valley, Ga., and see the lack of any provision for play and fun, or for health and welfare of Negroes, except the little our school is able to do with its limited resources, he would realize the cruelty of such charges. Thank God that the Negro has a nature that bubbles joy from the inside; but the springs that bubble joy can just as easily be made to bubble something else if they have thrown into them constantly the black drops of prejudice and contempt. Here indeed is a fine field in which the Church may help to change public opinion and make it show forth more of the love of Christ. MRS. FLORENCE J. HUNT.

The Fort Valley High and Industrial School,
Fort Valley, Ga.

"WHY A GERMAN-AMERICAN BECAME A PRIEST"

To the Editor of *The Living Church*:

IN THE CORRESPONDENCE COLUMNS in your issue of December 6, 1930, appear two letters commenting on my article, Why a German-American Became a Priest of the Church, which was published in the issue of September 6, 1930. The Rev. P. H. Buehring takes issue with my statement that "it is generally assumed that the Evangelical Germans are Lutherans" and goes on to say that any intelligent American should know there are Lutheran, Reformed, and Evangelical Churches in Germany. Of course I, as a German theologian, know that the Protestant Church is divided into Lutheran, Reformed, and Evangelical branches, but the people whom I meet in this part of America, at any rate, do not know of these distinctions and they continue to assume, as I wrote in my article, that all Evangelical Germans are Lutherans. But the fact is that the German Protestants as a whole are neither Lutheran nor Reformed, but to a large extent Evangelical. Therefore, to lay stress upon this fact my statement had to be as broad as possible.

Of course every one could obtain more accurate information by looking in an encyclopedia, but few take the trouble to do this. For example, anyone may read that the German degree of Doctor of Philosophy is really no greater than the degree of Master of Arts from our best colleges, as Harvard and Yale, and that what corresponds with their degree of Doctor of Philosophy is to be found in the German State examinations. But how many college professors know this?

The writer further accuses me of stating in my article that the Lutheran Church bodies are Calvinistic in doctrine. What I actually wrote was the following: "In many churches (congregations) in Germany . . . the Calvinistic teaching relative to the sacraments prevails." Mr. Buehring seems to have totally misunderstood my assertion.

In regard to Professor Richter's letter I am always astonished that people conclude when a priest talks about the Church he is talking about Anglicanism or Romanism. I have no particular interest in Anglicanism or Romanism as such. My one great interest is that all denominations may become parts of the Catholic Church in which there is a visible authorized ministry which has proved it is essential to the life of the Church.

As to his statement regarding the basis of the Church, I would refer him to the article of the Rev. Stanton Macomb in *THE LIVING CHURCH* of December 20, 1930. Might I add that Mr. Macomb's affirmation stands on good biblical ground and is quite in harmony with the symbolic books. "*Et haec ecclesia sola dicitur corpus Christi, quod Christus Spiritu suo renovat, sanctificat, et gubernat, ut testatur Paulus Eph. I, 22, sq. quum ait: Et ipsum dedit caput super omnia ecclesiae.*" (*Apologia Confessionis*, Art. VII-VIII, cf. also Eph. 4:12.)

The Praxis also shows that to define the Bible as the foundation of the Church is not sufficient. Even Lutheran denominations with "the same basis and with the same deep conviction of Lutheran doctrine" do not always recognize one another.

Professor Richter goes on to say: "I seriously doubt if he will find more than a very few willing to follow him along these lines." Might I say that I am certain that the main body of German professors of Theology of the last two centuries would never agree to the professor's statement that the Bible as the inspired word of God is the only stable foundation of the Church? We repeat that the Church is founded not on the Bible but on the living Christ. (Rev.) O. J. P. WETKLO.

Wichita, Kan.

The question at issue between Dr. Wetklo and his Lutheran critics seems to be largely one of the recognized difference in the Anglican and Lutheran conception of the basis of the Church. We feel, therefore, that further discussion of the subject along these lines would be out of place in *THE LIVING CHURCH*.—EDITOR, L. C.]

SCOUTING

To the Editor of *The Living Church*:

MAY I SAY A FEW WORDS to the readers of *THE LIVING CHURCH* on the occasion of the twenty-first anniversary of Scouting in America (February 8-14, 1931).

The Boy Scout movement is definitely international in its scope and its aims the promotion of peace and good will among the youth of the world of all walks of life, races, and creeds. I would appreciate it if the clergy and laity, especially American Scouts wishing to correspond with Scouts and Scouters in other countries, would write to me.

I would like very much to get in touch with a young Anglo-Catholic priest interested in Scouting, who is resident in England or the United States. C. EMERSON HOUGHTON.

19 Ellis Court, Keene, N. H.

"PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

IS IT NOT historically true that the words "Protestant" and "Protestant Church," in the early days following the deliverance of the Church of England from the domination of the Roman see were used with respect to the supremacy of the Bishop of Rome? For, although continuously Catholic, it was at the same time "Protestant," as it is at present, with respect to Roman claims.

Baltimore, Md. (Rev.) GEORGE F. BRAGG, JR.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

DR. EASTON'S HALE LECTURES

CHRIST IN THE GOSPELS. By the Rev. Burton Scott Easton, S.T.D. New York: Charles Scribner's Sons. Price \$1.75.

THE Hale Lectures for 1929-1930 present a uniquely planned and admirably wrought contribution to our understanding of the Gospels and of their subject, the historic Jesus. The eight lectures fall into two groups—the first dealing with sources, and the second with Jesus and His teaching.

It is safe to say that nothing worth notice in Gospel criticism has escaped Dr. Easton's consideration, and it is from a background of thorough familiarity with such study and painstaking evaluation of its results that we are given: first, a statement of the present situation in Synoptic research and an indication of the problems still to be solved; then a history of the formulation and transmission of the Gospel tradition from the earliest units or "forms" to the documents underlying our Gospels as we have them; and in the third chapter, "The Non-synoptic Tradition," an estimate of the value to the historian of the Fourth Gospel, Mandaeanism, and the old Russian version of Josephus' *The Jewish War*; and finally, in this first group, a valuable study of the weight to be assigned to Talmudic Judaism as evidence for the first century environment of Jesus' ministry.

Among many interesting results of this study are: the rejection of Streeter's M document; the finding of a "solid foundation" of the actual teaching of Jesus in the "saying-groups" and "parable"; the discreteness between the Pharisaism of our Lord's time and Talmudic Judaism, reformed and probably influenced by Jesus, and the consequent impossibility of viewing Jesus' ministry against a Talmudic background.

When the author turns from analysis to synthesis in the second part of his book and groups Jesus' teaching about the central conceptions of Law, Father, Kingdom, and Self, we regret even more than before the high compression made necessary by the lectureship. But some of the loss in fullness of argument and in drawing out its implications is made up by the incisiveness of Dr. Easton's style and method. Absolutely necessary to an understanding of Jesus' ethic is an appreciation of His attitude to the Law, and to law as such, and here is the clearest statement, and one that rings true, of that attitude that this reviewer has seen. It is also shown that "we derive from Jesus' teaching a complete ethic and a complete soteriology, based solely on Jesus' doctrine of the Father."

And neither this ethic nor this soteriology utilizes Jesus' promise of the nearness of the coming Kingdom, nor do they refer to Jesus' own position in that Kingdom." Anyone who knows anything of Gospel criticism will realize the significance of this conclusion and of the further finding of a supplementary soteriology, which is based on Jesus' own doctrine of His Person; and Dr. Easton finds unshakable the evidence that Jesus thought and spoke of Himself as a Son of Man in the highest apocalyptic sense. The book concludes with a chapter entitled "Jesus"—a reconstruction of the life and ministry as far as such reconstruction is possible.

One need not look further than this book to find adequate proof that (paraphrasing the author) "Christian reverence can be preserved without the sacrifice of intellectual integrity," a lesson which many critics and most critics of the critics need to learn. Dr. Easton combines these two qualities with an important third, accurate and wide scholarship, and the most searching Gospel criticism abundantly justifies itself in this book.

LAWRENCE ROSE.

DR. FRANK CHAMBERLIN PORTER has had the distinction of never publishing anything that is not of great importance; his works have not been numerous, but every one is a model of lucidity and condensation. These characteristics are remarkably exemplified in his latest book, *The Mind of Christ in Paul* (Scribner's, \$2.50), a close-packed logical argument that progresses steadily from the first page to the last. His thesis is this: St. Paul's exclusive interest was in conduct, and his theology—where it is not a hangover from his preconversion days—is merely incidental to his ethical purpose. As a corollary of this thesis Dr. Porter maintains that there is no breach whatever between St. Paul and Jesus: both had exactly the same interests and the same method, the production of a divinely centered righteousness in human beings. Where this righteousness is produced, Christ's place on earth is taken by those in whom the love of Christ lives on through the agency of the Spirit. And the term "Spirit" was chosen by St. Paul to express the presence of the love of God which was manifested in the Jesus of history.

This is the positive side of Dr. Porter's book, which is so ably written as to be worthy of the very deepest study; there is a really unique contribution here toward the understanding of Paulinism. The negative side of the book, however, is a little unfortunate. To Dr. Porter it is inconceivable that anyone with an ethical interest could possibly have any other interests, and so a large part of the volume is taken up with the assurance that any theological passages in the epistles are either not really theological or else are citations by St. Paul of material that he did not wholly approve. As regards Philippians 2:6-11, for instance, Dr. Porter spends endless pains to explain that, in quoting this early Christian hymn, St. Paul "would say" to his readers that there are parts of it to which they should pay no attention. In the case of Colossians 1:15-17 even this method breaks down, and Dr. Porter is consequently driven to regard these verses as a later interpolation.

Less distinguished in form and less original in approach, J. Ernest Rattenbury's *The Religious Experience of St. Paul* (Nashville: Cokesbury Press, \$2.75) is on the whole a more reliable guide to the apostle's thinking. Mr. Rattenbury recognizes as fully as Dr. Porter the intensity of St. Paul's ethical interests, but he deduces the Pauline ethical principles from the conflict between the joy of his religious experience in Christ and the unfulfilled commandments of God in the Law. This may not be wholly exhaustive, but at any rate it is on the right track.

These two books are concerned solely with Pauline thinking. In *The Adventure of Paul of Tarsus* (Morehouse, \$2.75), on the other hand, Prebendary Mackay has limited himself to telling the events of the apostle's life, in an easy, pleasant style apparently addressed to young people. In large part it is merely the narrative of Acts, picturesquely retold, with the gaps filled by a frank use of the imagination; but there is also a quantity of geographical and archeological detail to form the background. This detail is carefully studied and usually accurate, but one cannot say so much for Prebendary Mackay's imaginative reconstructions. If Dr. Porter has fallen into the error of making St. Paul a disciple of Albrecht Ritschl, Father Mackay in presenting him as a twentieth century English Churchman can scarcely be said to have aimed at historical objectivity either.

We have long felt the lack of modern English commentaries on Ephesians and Colossians, but Dr. E. F. Scott has now come to our rescue with *The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians* (New York: Richard R. Smith, \$3.50). Since it is a volume in the *Moffatt New Testament Commentary*, it is based entirely on the English text, and with the practical and expository features emphasis-

sized. This is exactly what most readers want—provided only that the exposition is thoroughly founded on good exegesis. Needless to say that in anything written by Dr. Scott the precision of the exegesis is beyond question, and dissent from any interpretation of his should be left to specialists. It may be noted, incidentally, that his intimate familiarity with the very latest critical monographs has not led him to abandon the Pauline authorship of Ephesians or to forsake Rome as the place of writing.

Frederick Milton Derwacter's *Preparing the Way for Paul* (Macmillan, \$1.75) has its title explained by its subtitle: *The Proselyte Movement in Later Judaism*. Despite St. Matthew 23:15 it is difficult for us to remember that Judaism ever was a missionary religion, and to recall this to us Mr. Derwacter has collected every scrap of available evidence. The result is a book which has no exact parallel and which is a mine of curious information.

E.

DEAN WILLARD L. SPERRY's Ayer Lectures which he entitles *Signs of These Times* (Doubleday Doran, \$2.00) is a most quotable and suggestive little book dealing with some of the faults and perils which a liberal Protestant sees in his own school of thought and against which he would warn the rising generation of seminarians. There is much of wisdom and understanding, and there is a wealth of quotation and illustration which bespeaks the widely read and thoughtful man. The last two chapters on Humanism and on Mysticism are particularly good. It is a "timely" book and was intended to be no more than that.

W. F. L.

WHEN M. Jacques Maritain writes *An Introduction to Philosophy* (Longmans, \$3.00), he means an Introduction to the Scholastic Philosophy. If this is what the reader wants, he could have no better guide. But if he wants to be introduced to the world of living thought, almost any other book on the subject—even Mr. Durant's dollar history—will be more helpful than this jejune cataloguing of ideas like dead beetles in a museum. In other words, the book is useful for the information of philosophers, but not for the making of them. Of greater value is Dr. Fulton J. Sheen's *God and Intelligence in Modern Philosophy*, first published in 1925, and now (we are glad to see) re-issued in 1930 (Longmans, \$4.00). The sub-title, "A Critical Study in the Light of the Philosophy of St. Thomas," adequately describes the book. It is a first-class piece of work, indispensable to all who wish to keep themselves informed of various currents of life which make up the world of thought today.

L. H.

Prayer: Its Philosophy, Practice, and Power (Harpers, \$1.25) is by Dr. W. E. Orchard, the famous London nonconformist preacher, noted for his sympathy with Catholic belief and usage. Christians who are experienced in prayer will find that there is much to be learned from this book, and beginners should find all they need in the way of explanation and encouragement to pass beyond the "vague, second-hand, and formal" stage. The basis of prayer, its difficulties and results, and the several types of prayer are very satisfactorily dealt with. There is no mention of prayer for the dead, but in spite of this lack the chapter on intercessory prayer is excellent, especially in answering the objections so often raised by the average inquiring mind. Occasionally a special effort of concentration is required to grasp the exact ramifications of thought in one of Dr. Orchard's tremendous sentences, laden with subsidiary clauses, but this effort will do no harm to the student, unless he is looking for the too simple and easy. Among numerous modern works on prayer this one should take an important place.

H. M.

FOR PEOPLE desiring to trace the influence of the Bible in English history, the Bross lectures of 1929, entitled *The Supreme Book of Mankind*, by Dr. James G. K. McClure (Scribner's, \$1.75) will prove entertaining as well as helpful reading. Dr. McClure is president emeritus of the Presbyterian Theological Seminary in Chicago, and offers the fruit of many years of study, in an enjoyable style. The subjects treated have to do with the place of the Bible in the conversion, education, literature, missions, and general life of the English-

speaking world. It is recommended to place this book in the hands of any person who has not had adequate instruction in school or college with reference to the importance of the Bible in the development of English literature.

W. S. H.

Heraldry of the Church: a Handbook, by E. E. Dorling (Mowbray, Morehouse, 60 cts.), first appeared in 1911, and as it makes no claim to be a revised edition one supposes it to be a reprint. A neat little paper-covered volume, it consists of an introduction and many plates in clear black and white showing the shields of the English sees, those associated with certain saints, and still others suggested for saints. These are thoroughly delightful to study and might well lead to a special interest in a fascinating subject, one of the most amusing by-paths of art. The author declares that church decorators must study the medieval armorists and not be content to ape other moderns. If he could see the windows of the Church of St. John the Evangelist in Boston, which have been enriched with many shields of saints with their proper symbols and armorial bearings, he would probably feel that here have been achieved what he calls the principles of ancient design—firmness of line, balance and proportion, and splendor of color.

H. M.

THE EARLY EVIDENCE FOR APOSTOLIC SUCCESSION

(Continued from page 572)

evidence" for it? Its correctness, its sufficiency one might question. Its existence in considerable quantity no one can deny.

We mustn't expect the early Church to answer questions until they were raised. We mustn't expect the answer, when it comes, to be a direct and explicit answer to the question asked just the way we should like to phrase it. And so, admittedly, one does not find a fully elaborated version of the later Catholic doctrine of Apostolic Succession in early times. But the essential elements which necessarily involve that doctrine one does most certainly find.

TESTING A MISSIONARY

I HEARD IN conversation of a plan adopted by Matthew Wilks for examining a young man who wanted to be a missionary; the drift, if not the detail, of the test commends itself to my judgment, though not to my taste. The young man desired to go to India as a missionary in connection with the London Missionary Society. Mr. Wilks was appointed to consider his fitness for such a post. He wrote to the young man, and told him to call upon him at six o'clock the next morning. The brother lived many miles off, but he was at the house at six o'clock punctually. Mr. Wilks did not, however, enter the room till hours after. The brother waited wonderingly, but patiently. At last Mr. Wilkes arrived, and addressed the candidate thus, in his usual nasal tones, "Well, young man, so you want to be a missionary?" "Yes, sir." "Do you love the Lord Jesus Christ?" "Yes, sir, I hope I do." "And have you had any education?" "Yes, sir, a little." "Well now, we'll try you; can you spell 'cat'?" The young man looked confused, and hardly knew how to answer so preposterous a question. His mind evidently halted between indignation and submission, but in a moment he replied steadily, "O a t, cat." "Very good," said Mr. Wilks; "now, can you spell 'dog'?" Our young martyr hesitated, but Mr. Wilks said in his coolest manner, "Oh, never mind; don't be bashful; you spelt the other word so well that I should think you will be able to spell this. High as the attainment is, it is not so elevated but what you might do it without blushing." The youthful Job replied, "D o g, dog." "Well, that is right; I see you will do in your spelling, and now for your arithmetic. How many are twice two?" It is a wonder that Mr. Wilks did not receive "twice two" after the fashion of muscular Christianity, but the patient youth gave the right reply and was dismissed. Matthew Wilks at the committee meeting said, "I cordially recommend that young man; his testimonials and character I have duly examined, and besides that, I have given him a rare personal trial such as few could bear. I tried his self-denial; he was up in the morning early. I tried his temper, and I tried his humility; he can spell 'cat' and 'dog,' and can tell that 'twice two make four,' and he will do for a missionary exceedingly well."—*Spurgeon*.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D.

Litt.D.

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Published by Morehouse Publishing Co. THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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Church Kalendar



FEBRUARY

- 22. First Sunday in Lent.
- 24. Tuesday. St. Matthias.
- 25. 27. Ember Days.
- 28. Saturday. Ember Day.

KALENDAR OF COMING EVENTS

FEBRUARY

- 23. Convocation of Panama Canal Zone.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 23-28—Good Shepherd, Rosemont, Pa.

APPOINTMENTS ACCEPTED

BRYANT, Rev. WILLIAM CULLEN, formerly priest-in-charge of the mission at Princeton, Ontario, Can.; has become curate at the Church of the Advent, Louisville, Ky. Address, 901 Baxter Ave., Louisville.

DE FOREST, Rev. LIONEL T., formerly priest-in-charge of missions at La Junta, Las Animas, Lamar, Rocky Ford, and Sugar City, Colo.; has become assistant rector at Christ Church, Houston, Tex. Address, 1845 W. Alabama Ave., Houston.

EATON, Rev. DAVID T., formerly assistant at Calvary Church, New York City; to be rector of Church of the Holy Comforter, Burlington, N. C.

HAMILTON, CHARLES GRANVILLE, candidate for orders; to be lay reader in charge of Church of the Advent, Marion, S. C.

HARRIS, Rev. L. HARDMAN, 3d, priest-in-charge of Church of the Transfiguration, Clairton, Pa. (P.); to be rector of St. Luke's Church, Pittsburgh. March 1st. Address, St. Luke's Church, Pearl St.

JOHNSON, Rev. W. O., rector of St. Peter's Church, Butler, Pa. (P.); to be priest-in-charge of St. Paul's Church, Monongahela, and Trinity Church, Connellsville, Pa. (P.) March 1st.

MAXWELL, Rev. THOMAS C., formerly vicar of Trinity Church, Folsom, Calif. (Sac.); has become rector of St. Paul's Church, Modesto, Calif. (San J.)

MEAD, Rev. LYNN B., formerly rector of St. Peter's Church, Huntington, W. Va.; to be rector of St. Mark's Church, St. Albans, W. Va. Address, St. Mark's Rectory, B St., St. Albans.

PIERCE-JONES, Rev. DAVID, formerly rector of St. Paul's Church, Shoal Lake, Manitoba; has become rector of St. George's Church, Bismarck, N. D. Address, 514 Mandan Ave., Bismarck.

WHEATLEY, Rev. JAMES MCN., priest-in-charge of St. George's Church, Dundalk, Md.; to be assistant at St. Luke's Church, Evanston, Ill. (C.) March 22d.

WILLIAMS, Rev. A. J. L., formerly assistant on the staff of St. Thomas' Chapel, New York City; to be rector of St. Andrew's Church, Astoria, N. Y. (L.I.) Address, 221 E. 60th St., New York City.

ZAERST, Rev. ORAN C., formerly rector of St. Thomas' Church, Berea, Ohio; has become curate at Trinity Cathedral, Newark, N. J.

ZIEGLER, Rev. WINIFRED H., rector of Church of the Redeemer, Elgin, Ill. (C.); to be archdeacon of the diocese of Chicago. Address, 908 Larkin Ave., Elgin, Ill. March 1st.

RESIGNATIONS

LANIER, Rev. JOHN J., as priest-in-charge of Church of the Ascension, Kulpmont, Pa. (Har.); to retire. New address, 709 Main St., Fredericksburg, Va.

WHITE, Rev. GLENN W., D.D., as rector of Christ Church, Riverdale, New York City.

NEW ADDRESSES

MITCHELL, Rev. JAMES W., rector of St. Bartholomew's Church, Cambridge, Mass., formerly Stoughton; 25 Tremont St., Cambridge, Mass.

WOOD, Rev. ERNEST W., chaplain, U. S. A., formerly Ft. Amador, Canal Zone; Mitchell Field, Hempstead, L. I., N. Y.

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—Doctor of Divinity upon the Rt Rev. R. B. GOODEN, D.D., Suffragan Bishop of Los Angeles, and upon the Rev. KISHIRO HAYAKAWA, rector of St. Agnes' School for Girls, Kyoto, Japan, at the midwinter reunion of alumni on February 4th.

IN MEMORIAM

Charles Watson

PHILADELPHIA—At a meeting of the vestry, Church of the Saviour, held in the parish house, 3723 Chestnut St., on Tuesday evening, January 13, 1931, the following minute was offered to be spread on the records in memory of CHARLES WATSON, who died on December 24, 1930.

"There entered into eternal life on Christmas Eve, 1930, our beloved friend, vestryman, and co-worker in the Church of the Saviour—Charles Watson."

"His righteousness abideth forever." Mr. Watson's connection with the Church of the Saviour began in childhood, the son of its accounting warden, elected to the vestry in the year 1900, serving until his death. His influence as vestryman and superintendent of the Sunday school was far-reaching and thoroughness the motto which added enrichment to his life's work.

His aim was not only to facilitate methods of organization in the activities of the Sunday School, but also to stimulate thought and to build up Christian character. His zeal for missionary endeavor was ever present and expressed itself in conscientious effort, devotion, and self-sacrifice; sincere in his liberties, worthily marking a completion of the task that calls for the yielding of our worldly possessions held in trust for the Kingdom of God.

A loving husband and father, the home was ennobled by his presence. Always abounding in ministrations to the needs of others, our hearts go out in deepest sympathy to the family of Mr. Watson in the loss of one held so dear.

The vestry of the Church of the Saviour here records its heartfelt sorrow in the passing of a friend and helper so universally loved and honored in our midst.

Giving thanks to our Heavenly Father for the promise so richly contained in His blessed word for those having finished their course, kept the faith, and henceforth laid up for themselves a crown of righteousness which the Lord shall give to all them that have loved His appearing.

THE VESTRY.

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POSITIONS OFFERED

CLERICAL

WANTED PERMANENT OR TEMPORARY curate for Christ Church, Corning, New York. Salary, \$2,500. Write at once to REV. VICTOR DOWDELL, locum tenens.

MISCELLANEOUS

A SMALL COLLEGE PREPARATORY school near New York will desire in the fall the services of a single man, college graduate preferred, who is able to take charge of the music of the school, and also do some clerical work. Write "SCHOOL," C-482, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CAPABLE PRIEST DESIRES CHANGE. ADDRESS, S-492, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PERMANENT WORK, mission, curacy, or small parish. Stipend required, \$1,500 and rooms. Single. Pastor and helpful preacher. References. ADDRESS, M-478, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR locum tenancy. ADDRESS, D-475, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, UNIVERSITY, DEFINITE, MARRIED. Present parish not without importance, best of references. Would welcome correspondence, with view to change, few months hence. BOX D-477, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CULTURED CHURCHWOMAN DESIRES position as housemother in church school. Immediately, or at beginning of next school year. Would consider position as matron of church home. Experienced and very capable. Employed at present. Excellent reference. ADDRESS, W-488, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WHO received training in England and has had a long experience in training both mixed and boy choirs in city parishes. Recently, for a short time has been in business but desires to return to music. Excellent references. ADDRESS, Box P-493, LIVING CHURCH, Milwaukee, Wis.

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. ADDRESS, C. W.-301, care of THE LIVING CHURCH, Milwaukee, Wis.

SECRETARY, EXPERIENCED IN SCHOOL, commercial and private secretarial work, desires position in eastern state. Churchwoman. Address, H-494, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRISTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT CO., Box 146, Plainfield, N. J.

VESTMENTS

CHURCH EMBROIDERIES, ALTAR HANGINGS, Vestments. Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

GOOTHIC VESTMENTS, MEDIAEVAL DESIGNS. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

MESSRS. J. WIPPELL & CO., LTD., NOW have a Resident Agent in America, Mr. CHARLES NORMAN, 392 Sherbourne St., Toronto, phone Randolph 4135, who can attend to all enquiries and orders.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

PALMS FOR PALM SUNDAY

30 LBS. PALMETTO PALMS DELIVERED anywhere for \$3.00. Satisfaction guaranteed. Address, J. SWINTON WHALEY, Little Edisto, S. C.

PALMS: 20 LB. BUNDLES, \$2.50. SHIPPED postpaid. MRS. C. SOWERBUTTS, The Rectory, Innis, La.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

MISCELLANEOUS

WISH TO PURCHASE 36 GOOD USED copies of Gaul's Passion Service. REV. G. C. STORY, 11051 S. Hoyne, Chicago.

WRITE TODAY TO JANE PALMATEER, Secy., 228 Washington St., Buffalo, N. Y., for free information "How to Earn an Extra \$100." Mention name of organization and church.

BOARDING

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GUESTS. THE EPISCOPAL DEACONESS HOUSE has a few rooms. Apply to DEACONESS LAURA, 542 S. Boyle Ave., Los Angeles, Calif.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

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THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

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KFOX, LONG BEACH, CALIFORNIA, 1250 KILOCYCLES (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WAHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCI, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBZ, PONCA CITY, OKLAHOMA, 1200 KILOCYCLES (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER JOURNAL, 820 KILOCYCLES (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters). Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

WLW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church, every Sunday and Festivals, 11:00 A.M., E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224

THE REV. NEAL DODD, Rector

Sunday Masses, 7:30, 9:30, 11:00 A.M.

The Church of the Advent, San Francisco

261 Fell Street, HE block 0454

REV. K. A. VIALL, S.S.J.E., Rector

Sundays: 8, 9:30, 11 A.M., 8 P.M.

Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.

" 11:00 A.M. Solemn Mass and Sermon.

" 8:00 P.M. Solemn Evensong, Sermon.

Daily Mass 7:00 A.M., also Thursday, 9:30.

Fridays, Evensong and Intercession at 8:00.

Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M.,

and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.

Confession: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector

Sundays: Holy Communion, 7:30 and 8:15

A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.

Week-days: Matins, 7:15 A.M.; Mass 7:30

A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sundays: Masses, 7:30 and 9:30 A.M.; High

Mass and Sermon 11 A.M. Sermon and Benediction, 7:30 P.M.

Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.

Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Nebraska

St. Barnabas' Church, Omaha

40th and Davenport Streets

REV. ROBERT DEAN CRAWFORD, Rector

Sunday Masses: 7:30, 9:45 and 11:00 A.M.

Solemn Vespers and Benediction, 5:00 P.M.

Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New Jersey

Grace Church, Newark

Broad and Walnut Streets

REV. CHARLES L. GOMPH, Rector

Sunday Masses, 7:30, 9:30 and 11:00 A.M.;

Evensong, 8:00 P.M.

Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.

Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street

Sunday: The Holy Communion, 8:00 A.M.;

Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion, and Sermon, 11:00 A.M.;

Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.;

Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.
Fridays in Lent: Way of the Cross and
Benediction, 8 P.M. Preacher: The Rector.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions Saturdays, 9-11 A.M.; 7-8:30 P.M.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
Telephone: Kingston 1265.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30).
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 8-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector

SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RETREATS

A QUIET DAY FOR MEMBERS AND friends of Connecticut Church Mission of Help will be held at St. George's Church, Bridgeport on Wednesday, March 4th, beginning with a celebration of the Holy Communion at 8:00 o'clock. Meditations will be led by the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York City. Breakfast and luncheon reservations should be made promptly, addressing CHURCH MISSION OF HELP, 1024 Main St., Bridgeport, Conn.

THERE WILL BE A RETREAT FOR women at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass., on the Fourth Sunday in Lent. Conductor, the Rev. WILLIAM M. V. HOFFMAN, JR., S.S.J.E.

THIERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community on Wednesday, March 4th, at St. Margaret's Mission House, 1831 Pine St., Philadelphia. Conductor, the Rev. Granville Mercer Williams, S.S.J.E., rector of the Church of St. Mary the Virgin, New York City. Retreat begins with Mass at 8 and ends at 4:30 P.M. Those desiring to attend please notify the SISTER-IN-CHARGE.

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THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

The Century Co. 353 Fourth Ave., New York City.
My Own Yesterday. By Charles Reynolds Brown, dean emeritus of the Divinity School of Yale University. \$2.00.

Christopher Publishing House, 1140 Columbus Ave., Boston, Mass.

An English Colony in Iowa. By H. Harcourt Horn, author of *Handbook of Law for Women*. \$1.50 net.

Love—the Conqueror. By Herman B. Hoffman. \$1.25 net.

The Hunchback. By John T. Yates. \$2.00 net.
Frequent Fallacies, Causes and Results of Mental Confusion. By William H. Moore, D.D. \$1.50 net.

Coward-McCann, Inc. 425 Fourth Ave., New York City.

Unhappy Wind. By Nelson Antrim Crawford, author of *A Man of Learning*. \$2.50.

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The Way of a Pilgrim. Translated from the Russian by the Rev. R. M. French. With Foreword by the Rt. Rev. George Craig Stewart, D.D., S.T.D., L.H.D., Bishop of Chicago. \$1.50.

Sheffington & Co., Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

The Ladder of Lent. A Course of Seventeen Addresses for Ash Wednesday, the Sundays in Lent, the days of Holy Week, and Easter Day. Edited by John Henry Burn, B.D., rector of Whatfield, near Ipswich.

The Bitter Cost of Redemption. By the Rev. Canon C. G. Clark-Hunt, author of *The Refuge of the Sacred Wounds*.

Agents of the Passion. By Harold G. Emtage, M.A., L.Th., vicar of St. David's, Barbados, author of *Addresses on the Beatitudes, Addresses on the Six Gethsemane Commands, The Resurrection Commands, The Resurrection Promises*, etc.

PAGEANT

Morehouse Publishing Co. 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

The Church Year. A Pageant. For the use of Church Schools and Young People's Organizations. By Bessie M. Sims. 25 cts.

LONG ISLAND NOTES

The Living Church News Bureau, Brooklyn, February 18, 1931

THE TABLE OF PAROCHIAL QUOTAS FOR 1931 has just been issued in this diocese. The total asked for is over \$210,000, "for work in this diocese, in the United States, and abroad." Inasmuch as the churches of the diocese gave more than \$205,000 last year, it is likely that this budget will be met. That such a sum can be apportioned to the parishes and missions of Long Island, with any expectation that even a major part of it will be paid, is the triumph of the new régime that began with Bishop Stires, after long years of slow and painful progress, with but few leaders, working toward a far easier goal. But there is another striking difference between present conditions and the old. Nothing could better illustrate the changes that have come in this diocese than does the manner in which this sum of \$210,000 is distributed. Not so many years ago the strength of this diocese, numerically and financially, was in Brooklyn. In 1931, however, Brooklyn, with fifty-four congregations, is expected to give but little more than a third of the amount needed—\$74,000. The archdeaconry of Queens and Nassau, with eighty-four congregations, is asked for \$119,000; while Suffolk County's forty churches are apportioned \$17,000. Furthermore, the three largest quotas in the diocese are meted out—not to Brooklyn churches—but to St. John's of Lattingtown, \$16,153; to the Cathedral at Garden City, \$15,000; and to St. George's, Flushing, \$10,000. Next come two Brooklyn churches, Grace-on-the-Heights, that for years was expected to carry the heaviest burden, \$8,280; and St. Paul's, Flatbush, not so many years ago a village church, \$8,000. There are twenty-two congregations in Brooklyn that are apportioned \$1,000 or more; while there are thirty such in Queens and Nassau, and six more in Suffolk. To those who knew Long Island, say twenty years ago, and have been absent from it since then, such changes would be astounding.

BOY SCOUT SERVICES

Many of our churches observed the twenty-first anniversary of the Boy Scout movement by inviting troops in uniform and making appropriate commemoration in service or sermon. At the Cathedral in Garden City a considerable number of scouts were present. Dean Sargent made an appropriate address.

JOINT CLERICAL MEETING

The Brooklyn Clerical League and the Churchmen's Association of New York will have a joint meeting at the Leverich Towers Hotel, Brooklyn, on Monday, March 2d, at luncheon. This happy thought originated with the Rev. Horace E. Clute, president of the Brooklyn organization, who is assured that there will be a large attendance.

CHAS. HENRY WEBB.

DEDICATE NEW CHURCH AT SPRINGFIELD, MASS.

SPRINGFIELD, MASS.—The new and beautiful St. James' Church, East Springfield, was dedicated by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, on Sunday, January 25th. He also confirmed a class of thirty young people and adults presented by the vicar, the Rev. John H. Nolan. In his dedicatory sermon the Bishop urged that the church be brought into the daily lives of the people and that they enter heartily into its services.

Conventions and Convocations

CALIFORNIA

Pays Tribute to Fr. Lathrop at Mass Meeting

SAN FRANCISCO—Grace Cathedral was the scene of the eighty-first convention of California, convening on Tuesday, February 3d. There was a celebration of Holy Communion at 10:30 at which the Bishop gave his annual address. The business of the convention was largely routine matters. The elections really furnished the bulk of interest for most of those in attendance. The second day of the convention there was considerable discussion on the floor in regard to the division of the money pledged to the Church's program as to whether there should be a fifty-fifty division between the diocese and the general Church, or whether the needs of the diocese, in view of the smaller total of pledges, would demand a larger percentage of the income. The matter was finally referred to the diocesan council with the power to make a decision before the convention.

The missionary service in the evening was addressed by the Rev. Dr. W. H. R. Hodgkin of Berkeley in place of Fr. Lathrop who was to have been the speaker. Dr. Hodgkin began his sermon with a very eloquent tribute to Fr. Lathrop. The House of Churchwomen which met the same time as the convention had as its principal speakers Miss Eastwood, of the National Council, and Miss Mary Williams. The joint session on Tuesday afternoon with the convention was largely taken up with the reports of the archdeacon and the various departments of the diocese.

Elections resulted as follows:

Provincial synod: *Clerical*, the Rev. Messrs. Edgar Gee, Oakland; D. G. C. Wu, Kenneth A. Viall, S.S.E., both of San Francisco; and Lindley H. Miller, Berkeley. *Lay*, E. W. Burr, Commander John Graham, Captain Spicer, and Dr. E. L. Endris.

Alternates: *Clerical*, the Rev. Messrs. D. T. Gillmor, and W. W. Jennings, San Francisco; Theodore Bell, Hayward; W. H. G. Batterhill, Oakland. *Lay*, Messrs. L. C. Lance, Theodore Dredge, Norman Rushton, and Fred Foster.

Deputies to General Convention: *Clerical*, the Ven. A. W. D. Porter, Ph.D., San Francisco; the Rev. Messrs. Alexander Allen, D.D., Oakland; H. H. Powell, D.D., Berkeley; and W. R. H. Hodgkin, D.D., Berkeley. *Lay*, Messrs. William H. Crocker, Hillsborough; H. C. Wyckoff, Watsonville; Louis F. Monteagle, and Frederic M. Lee, San Francisco.

Alternates: *Clerical*, the Rev. Messrs. J. P. Turner, and C. P. Deems, D.D., San Francisco; Oscar Green, Palo Alto; and Mark Rifenbark, San José. *Lay*, Messrs. E. W. Burr, Hayward; Elliot A. McAllister, Hillsborough; Walter Bakewell, Oakland; and General R. H. Noble, San Francisco.

EAST CAROLINA

Present Plans for Establishment of Episcopal Foundation

GREENVILLE, N. C.—"This is a time to try men's souls. And I believe we have needed such a time, testing time, when men shaken from false security and transient content, fall back upon God and find peace," said the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, in his address at the opening of the forty-eighth annual convention of East Carolina in the

new building of St. Paul's Church, January 28th.

Preceding the convention were meetings of the diocesan assembly of the Brotherhood of St. Andrew, with W. F. Pelham of Chicago as speaker, and the department of religious education of the diocese, with the Rev. W. A. Lillycrop of Greenville as leader.

Meeting at the same time with the convention was the annual meeting of the Woman's Auxiliary. On account of the growth of the Auxiliary, the meetings in the future will be held at a different time and place.

The Rev. Dr. W. H. Milton, chairman of the diocesan commission on evangelism, presented the report of the commission. The convention then adopted the report, which calls for a diocesan-wide mission in November in conjunction with a teaching mission recommended by the province of Sewanee.

The real life of the convention was the presentation of plans for this year which will enable the diocese to continue its regular work, including the general Church quota, by George B. Elliott for a special committee of the executive council. This session was attended by the Woman's Auxiliary and an unusually large number of lay delegates. After a general and enthusiastic discussion of the needs of the diocese, it was unanimously decided to make every effort during Lent and at other times during the year to raise the amount of the budget. The special effort during Lent will be to raise the full quota of the general Church.

W. G. Gaither, a prominent banker of Elizabeth City, and member of the executive council of the diocese, presented a plan for the establishment of an episcopal foundation for the diocese, the purpose to be to raise a fund to be invested and the income to be used for religious, educational, and other Church purposes. The plan was referred to the executive council to put into action.

Deputies and alternates elected to the General Convention are: *Clerical*, the Rev. Messrs. W. H. Milton, D.D., and W. R. Noe, Wilmington; R. B. Drane, D.D., Edenton; and Stephen Gardner, Wilmington. *Lay*, Messrs. George B. Elliott, Wilmington; George C. Royall, Goldsboro; Judge George Rountree, Wilmington; and Champion McD. Davis, Wilmington.

Alternates: *Clerical*, the Rev. Messrs. Alexander Miller, Wilmington; W. A. Lillycrop, Greenville; Archer Boogher, Fayetteville; and George F. Hill, Elizabeth City. *Lay*, Messrs. John G. Bragow, Washington; E. R. Conger, Edenton; J. Q. Beckwith, Lumberton; and John B. Tolar, Fayetteville.

KANSAS

Approve Merger of Corporate Bodies of Diocese

INDEPENDENCE, KANS.—The proposed amalgamation of various corporate bodies of the diocese was approved and adopted under the corporate title of "Bishop Vail Foundation" at the business session of the seventy-second annual convention of Kansas, meeting on Sunday, February 8th, in Epiphany Church.

The boards of Christ's Hospital, Bethany College, the Kansas Theological School, the Episcopal Endowment Fund,

the Church Extension Fund, and the Trustees of Church Property of the diocese, are included under this new merger. The method of administration of these boards and funds will be completed at an adjourned meeting of the convention to assemble in Grace Cathedral guild hall, Topeka, on May 5th.

The opening service of the convention was a corporate Communion at 8:00 o'clock of the Young People's Fellowship of the diocese. The Rev. C. A. Clark, dean of the southwest deanery and rector of Epiphany Church, was celebrant. At 11:00 o'clock in Epiphany Church, the Rev. Samuel E. West, rector of St. James', Wichita, preached the convention sermon. At 3:00 o'clock in the afternoon the Rt. Rev. James Wise, D.D., Bishop of Kansas, delivered his annual address. At a community mass meeting held at 7:30 in the evening at Memorial Hall, Independence, Captain Earl Estabrook of the Church Army, and the Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, gave inspiring addresses.

The corporate Communion of the diocese with Bishop Wise as celebrant, Bishop Spencer as epistolier, the Very Rev. John W. Day and the Rev. Carlton A. Clark assisting, was held at 7:30 Monday morning in Epiphany Church. From 9:00 o'clock until 12:00 Bishop Spencer conducted a quiet day for the clergy and laymen of the diocese. His principal topics were, *Faith in a Cynical Age*, and *God's Gifts to Man of the Sanctuaries of Work, Rest, and Prayer*. From 2:00 o'clock until 5:00 in the afternoon Bishop Spencer gave a quiet day for the women of the diocese, using as his subject, *Faith, Hope, and Love*. These meditations by Bishop Spencer were the highlights of the convention.

At 6:30 the delegates and visitors assembled in the dining room of the Presbyterian church for the annual diocesan dinner. The Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls, S. D., and Bishop Spencer were the speakers.

The corporate Communion for the women of the diocese was celebrated in Epiphany Church at 7:30 Tuesday morning with the Bishop of the diocese as celebrant.

Clerical deputies to General Convention were elected as follows: *Clerical*, the Very Rev. John W. Day, Topeka; and the Rev. Messrs. Carl W. Nau, Kansas City; Carlton A. Clark, Independence; and H. C. Attwater, Wichita. *Lay*, Messrs. Guy T. Berry, Independence; A. C. George, Wichita; Frank C. Gibbs, Topeka; and Seth W. Bailey, Chanute.

Alternates: *Clerical*, the Rev. Frederic F. Bisch, Arkansas City; the Ven. L. W. Smith, Topeka; the Rev. F. B. Shaner, Lawrence; and the Rev. Samuel E. West, Wichita. *Lay*, Dr. Harry W. Horn, Wichita; and Messrs. C. A. Magill, Wichita; Thos. S. Stevens, Topeka; and Floyd Tilford, Wichita.

At the regular meeting of the diocesan Woman's Auxiliary Mrs. C. C. Bailey, Topeka, was elected president for a term of two years.

The young people of the diocese met in their annual diocesan convention at Epiphany Church, Independence, on Saturday, February 7th. The principal speakers were the Rev. Samuel E. West and Capt. Earl Estabrook of the Church Army.

SACRAMENTO

Discuss Effective Work Among Isolated

SANTA ROSA, CALIF.—How to do effective work among the isolated in this large and rural diocese was featured at the twenty-first annual convention of Sacramento, held February 10th and 11th. Miss Edna Eastwood in addresses before the convention, the Woman's Auxiliary, and a special meeting of the department of religious education, presented practical methods for reaching scattered and rural families.

At the evening service and mass meeting on Tuesday, the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, was the principal speaker, taking as his subject, Heroes and Pioneers for Christ whom I Met at Lambeth.

The Rt. Rev. William H. Moreland, D.D., Bishop of the diocese, in his annual address called upon the whole diocese to make vigorous effort to meet in full the 1931 quota for the Church's program.

Deputies to General Convention were elected as follows: *Clerical*, the Rev. Mortimer Chester, Woodland; the Very Rev. E. S. Bartlam, Sacramento; and the Ven. Barr G. Lee, Sacramento; and the Rev. Egbert E. Clark, Jr., Santa Rosa. *Lay*, Messrs. Frank H. Denman, Petaluma; Henry J. Bush, Woodland; W. U. Stansberry, Sacramento; and G. D. Dickey, Vallejo.

Alternates: *Clerical*, the Rev. Messrs. I. E. Baxter, St. Helena; W. H. Hermitage, Sacramento; Paul Little, Ph.D., Chico; and Claude W. Silk, M.D., Orleans. *Lay*, Dr. G. S. Delamere, Marysville; and Messrs. P. T. Hahman, Santa Rosa; D. T. Keig, Napa; and W. Fitzhugh Turner, Sacramento.

Delegates to provincial synod: *Clerical*, the Rev. Messrs. E. L. Freeland, Marysville; I. E. Baxter, St. Helena; W. Charles Pearson, Napa; and A. J. Mockford, Sacramento. *Lay*, Messrs. F. H. Denman, Petaluma; Frank Vines, Vallejo; H. E. Boudier, Napa; and W. B. Swain, Marysville.

Alternates: *Clerical*, the Rev. Messrs. A. W. Bell, Dunsmuir; W. H. Hermitage, Sacramento; E. B. Clark, Jr., Santa Rosa; and W. S. Short, Santa Rosa. *Lay*, Messrs. W. H. Richardson, Santa Rosa; E. S. Corlett, Sacramento; J. J. Ballantine, Napa; and Ferdinand Brown, Dunsmuir.

SALINA

Clergy Observe Anniversary of Bishop

SALINA, KANS.—The Very Rev. E. B. Woodruff, D.D., dean of Calvary Cathedral, Sioux Falls, S. D., was the special speaker at the twenty-eighth annual convocation of Salina, meeting Sunday and Monday, February 8th and 9th. Dean Woodruff spoke at both morning and evening services Sunday, and the evening congregation was also addressed by Miss Dorothy Fisher, provincial young people's worker.

The Rt. Rev. R. H. Mize, D.D., Bishop of Salina, received delegates and visitors at a reception in the parish house Saturday evening.

The Bishop's address was delivered to a large group in the Cathedral Sunday afternoon. Bishop Mize expressed hope for a district memorial to the late Bishop Griswold. His suggestion was later acted upon in convocation and a special committee was appointed.

Bishop Mize was the celebrant at the corporate Communion of the Woman's Auxiliary Monday morning. The meetings of the Woman's Auxiliary were addressed by Miss Elizabeth Baker, U. T. O. worker, and Miss Dorothy Fisher.

The routine business of convocation was cared for Monday morning. With few exceptions, district officers were reelected and reappointed.

Deputies to General Convention are: *Clerical*, the Rev. W. A. Munday, Goodland; *lay*, F. C. Chapin, Medicine Lodge. Alternates: *Clerical*,

the Rev. Stanley L. Smith, Hutchinson; *lay*, F. C. Utt, Salina.

The clergy of the district presented Bishop Mize with a silver bowl in recognition of his ten years of service as Bishop of the district.

SPOKANE

Bishop Moulton of Utah Guest Speaker

SPOKANE, WASH.—"I don't think the devil should have won," was the comment of many Church people as they discussed the morality play presented at the annual convocation dinner of Spokane given in the Davenport Hotel. This play, written by the Rev. Harry G. Post, vicar of St. David's and Epiphany Churches, portrayed a tug-of-war between supporters of Mother Church and the Devil. The adherents of either side were obtained from passers-by during a half-hour period on a Sunday morning, and the characters

Wenatchee, as alternate. *Lay*, H. C. Whitehouse, Cathedral of St. John, Spokane, with Stoddard King, Holy Trinity Church, Spokane, as alternate.

Delegates elected to the synod of the Pacific were: *Clerical*, the Rev. Donald Glazebrook, the Ven. Alex Coffin, and the Rev. Canon Thomas E. Jessett. *Lay*, Messrs. B. Gard Ewing, W. L. Sterling, and W. S. Gilbert.

Tuesday was Woman's Auxiliary day. Deaconess Christobel Corbett of Holy Trinity, Spokane, was elected district president for the coming year.

Clergy received during the year were presented to convocation by Bishop Cross.

UTAH

Outline Plans for Expansion of Church

SALT LAKE CITY, UTAH—The all-day session of the Woman's Auxiliary opened the annual convocation of Utah, held at St. Mark's Cathedral, January 31st to February 2d. Reports of the various branches throughout the district showed a decided increase in the activities of the women of the Church.

Saturday evening was devoted to the annual meeting of the Young People's Fellowship of the district. Convocation was asked to permit the district organization to be officially represented at the meetings of convocation by one young person duly elected for that purpose, commencing with the year 1932.

On Sunday morning, February 1st, convocation opened with a celebration of the Holy Communion. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, delivered his annual address at a mass meeting held later in the morning. The Bishop urged upon the members of convocation the great necessity of the district meeting its 1931 apportionment.

At the afternoon session deputies to General Convention were elected together with delegates to the synod of the province of the Pacific as follows:

Deputies to General Convention: *Clerical*, the Rev. A. E. Butcher, rector of St. Paul's Church, Salt Lake City, with the Ven. William F. Bulkley, archdeacon of Utah, as alternate. *Lay*, C. P. Overfield, with Walter H. Trask, Jr., both of Salt Lake City, as alternate.

Delegates to provincial synod: *Clerical*, the Rev. Messrs. Hoyt E. Henriques, Logan; W. J. Howes, Randlett; and the Ven. William F. Bulkley, archdeacon of Utah. *Lay*, Messrs. Frank Gregory, R. W. Wasson, and J. E. Jones.

Alternates: *Clerical*, the Rev. Messrs. A. Leonard Wood, Salt Lake City; John Hyslop, Ogden; and S. J. Talbot, Whiterocks. *Lay*, Messrs. A. B. Purton, Percy Dare, and Capt. G. Clarke.

Plans for the expansion of the Church in Utah for 1931 were outlined—there are some 5,000 communicants in the district, indicating a gain over 1930. There are sixteen churches in various parts of the state and services are held in many places where there are no churches, with twelve clergymen in active service.

BISHOP OLDFHAM TO WRITE VOLUME ON LAMBETH

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, has been requested, through the Presiding Bishop, by the Bishop of Liverpool, to contribute one of a series of small volumes on the Lambeth Conference Report. These several books are designed to interpret the conference in untechnical language from the standpoint of representatives of the Church in various countries. Bishop Oldham will, of course, write from the American viewpoint. The number he contributes is a book of some eight thousand words and will be published this spring. The Bishop of Liverpool is editor in chief of the series.



INSTITUTED RECTOR

The Rev. A. Appleton Packard, Jr., who on February 1st became rector of Holy Cross Church, Kingston, N. Y.
(Photo by Bachrach.)

represented common attitudes toward Church attendance in this day and age. The much-talked of ending brought home to all present the fact that unless Church people take an active part in the propagation of the Church it does not go forward. Just wishing it to conquer is not sufficient.

The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, was the convocation preacher and delivered sermons at the morning and evening services at the Cathedral of St. John where convocation met. Sunday afternoon the district federation of Episcopal Young People also met and Bishop Moulton addressed them. The young people elected Miss Frances Jones of Holy Trinity Church as their district president for the coming year.

At the conclusion of the evening service the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, read a list of his appointments and nominations and convocation was organized.

Monday morning the thirty-ninth annual convocation duly convened. Reports from individual parishes and missions made by lay delegates were a feature of the convocation that proved very interesting and at times inspiring.

Delegates elected to General Convention were: *Clerical*, the Rev. S. T. Boggess, rector of St. Paul's Church, Walla Walla, with the Rev. A. L. Bramhall, rector of St. Luke's Church,

National Council Enabled to Close Books for 1930 Without a Deficit

Council Recognizes Loss in Death of Dr. Lathrop—Appropriations Made from Legacies Received

National Council News Bureau
New York, February 14, 1931

SHINING LIKE THE SUN AGAINST THE gloom of desperately hard times in the year just past is the fine achievement of Church men and women who enabled the National Council to close its books for 1930 without a deficit. There was on December 1st a total uncollected of \$1,014,000 on the amount the dioceses had pledged for 1930. This was more than one-third of the total of the yearly pledges.

Notwithstanding all the widespread economic depression, when the books were closed there was a surplus of income over expenditure amounting to about \$100,000, to be carried into the new year. Of the amount which the dioceses a year ago notified the council they expected to pay, 99.1 per cent was paid. In the total amount given for missionary work, 1930 is the fourth largest year in the history of the missionary society, exceeded only by 1920, 1926, and 1927.

At the council meeting just held, both the Presiding Bishop and the treasurer spoke in warm commendation of the fine spirit of loyalty and determination and the downright hard work and sacrifice, on the part of Church people, which brought about such giving in such a year.

For 1931, the amounts which the dioceses have told the council they expect to pay fall short by \$189,000 of the amount needed, in addition to all other income, to meet the budget of \$4,224,600 for 1931, established by General Convention. The council therefore at the February meeting had to make reductions in the appropriations to equal this shortage. The cuts were distributed over the entire field, the largest proportion falling on the work in the Church Missions House, the smallest on the foreign missions.

CHANGES IN PERSONNEL

The council's first official act was a recognition of its irreparable loss in the death of Dr. Lathrop. A memorial prepared and presented by Bishop Burleson was received by the council, standing, and is to be permanently recorded.

The Ven. Bartel H. Reinheimer was elected executive secretary of the field department, to succeed the Rev. C. E. Snowden, taking office on March 15th.

The Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Calif., was elected assistant secretary of the Department of Christian Social Service. Mr. Barnes will probably start his new work shortly after Easter. His appointment was one of the last matters to engage Dr. Lathrop's attention.

Bishop Gilbert, Suffragan Bishop of New York, was elected a member of the Social Service Department. As previously announced, he has consented to act as special adviser in matters relating to the work of that department, during the emergency caused by Dr. Lathrop's death.

Bishop Creighton presented a brief report, his first as secretary for domestic missions. The Rev. Dr. Arthur M. Sherman made his first appearance as secretary for missionary education.

Resignations were received from Miss



ELECTED TO POST OF NATIONAL COUNCIL

The Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Calif., elected assistant secretary of the Department of Christian Social Service of the National Council.

Elizabeth Beecher, field worker of the Woman's Auxiliary, and Miss Clarice Lambright, consultant for the national federation of young people. Both Miss Beecher and Miss Lambright are to be married.

Miss Helen Brent's resignation as head of the missionary work of the Girls' Friendly Society automatically removes her from the Woman's Auxiliary executive board where her wise counsel will be greatly missed.

Bishop Gilman, Suffragan Bishop of Hankow, addressed the council. Since his consecration in 1925, the special charge of all the educational work in the district has been assigned to him by Bishop Roots.

GIFTS RECEIVED

A gift of \$250,000 and another of \$25,000 have been received for St. Luke's Hospital, Tokyo. Dr. Teusler's pleasure in announcing the gifts was equalled only by the council's gratification in hearing him. Both gifts are anonymous.

The council accepted with grateful appreciation generous gift of \$10,000 from the family of the late Rev. Dr. Lester Bradner, who for many years was a distinguished leader in religious education. The income of the fund now given as a memorial to him is to be used for lectureships in certain of the seminaries.

Among the appropriations made from legacies received in 1930, designated or undesignated, were the following (certain explanations and restrictions are omitted here):

Easton (diocese), to complete experimental rural work, \$4,900.

Los Angeles (diocese), for missionary work among Japanese, \$15,000.

Sacramento (diocese), for a church at Oroville, Calif., \$2,000.

Nevada, for work at Pyramid Lake Indian Reservation, \$10,000.

South Dakota, for work at Fort Thompson, \$8,355.82.

Arizona, for work at Phoenix, \$6,000.

Wyoming, to cancel debt on episcopal residence, \$4,000.

American Church Institute for Negroes, for building operations under its direction, \$30,000.

Kyoto, for a church at Fukui, \$10,000.

North Tokyo, for a residence at Tochig, \$4,000.

Philippine Islands, for a building to house industrial work at Bontoc, \$1,500.

Tohoku, for a parish house at Christ Church, Sendai, \$15,000.

Dominican Republic, for a church at Puerto Plata, \$3,000.

Haiti, for land and a church at Gros Morne, \$5,000.

Porto Rico, for a rectory at Ponce, not more than \$6,300.

Cuba, for work at Florida, province of Camaguey, \$5,000.

REORGANIZATION OF DEPARTMENTS

Certain changes in the canons are needed if the plan of reorganization of the National Council departments is to be complete. A committee preparing recommendations to General Convention made a tentative report through Mr. Peterkin, Bishop Reese, the chairman, having been detained by illness. The report is to come up for action at the April meeting. Among its most important recommendations are the provision for two vice-presidents, the creation of a department of domestic missions coordinate with a department of foreign missions, and the limitation of terms of council members to six years without immediate reelection.

The desirability of forming a national organization of laymen has been considered by a commission which was appointed by General Convention to report to the National Council. Their reports were received at this meeting of the council and were referred to a special committee, of which Bishop Rogers is chairman.

A photograph of Bishop Anderson, the gift of Bishop Stewart, has been added to the Presiding Bishops' photographs which hang in the council room.

The autumn meeting of the council, which would normally be in New York in October, will take place in Denver on September 14th and 15th, just preceding General Convention. The next meeting of the council is scheduled for April 29th and 30th.

As the February session was the annual meeting, the election of a secretary was in order, and the Rev. Franklin J. Clark was unanimously reelected to that office. The sessions began as always with the celebration of the Holy Communion in the chapel. The attendance of twenty-one members was with one or two exceptions the highest on record for a February meeting.

On adjourning, the Presiding Bishop congratulated the council on the prevailing spirit of harmony and on the amount of work accomplished.

MARYLAND HAS DEPARTMENT OF RELIGIOUS DRAMA

BALTIMORE—The department of religious drama has just been organized under the Church Service League of Maryland. Mrs. Alexander Rutherford is chairman and the first undertaking was the presentation of the medieval play, *Everyman*, on January 31st, in the Lyric Theater.

The play was given as the opening to the education held by the Church Service League. The institute was held in Christ Church, February 2d, 3d, and 4th. On Sunday evening, the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, and the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, addressed the mass meeting. Speakers during the sessions of the institute were the Ven. Romilly F. Humphries, D.D., archdeacon of Baltimore; the Rev. James T. Addison, of the Episcopal Theological School, Cambridge; Dr. William C. Sturgis, lecturer at College of Preachers, Washington; the Rev. John Hart, Jr., student pastor of the University of Pennsylvania; Miss Marston, national educational secretary; and Mrs. John Hill, educational secretary of Pennsylvania.

Bishop of London Presides at Opening Of Spring Session of Church Assembly

**Bishop-Designate of Worcester to
Occupy Hartlebury Castle—
Bishop Ingram's Anniversary**

The Living Church News Bureau,
London, February 6, 1931

THE CHURCH ASSEMBLY BEGAN ITS spring session on Monday afternoon, confronted by its usual full agenda. Owing to the illness of the Archbishop of Canterbury, and the absence of the Archbishop of York, who was unable to reach London in time after the consecration of the Bishop of Pontefract in York Minster that morning, the Bishop of London took the chair. Before the business of the house began, a statement was made by the chairman concerning the Primate's illness, and the house expressed its heartfelt sympathy.

After general approval had been given to several measures, the House proceeded to discuss its old friend the Cathedrals Measure, and the business for the rest of the afternoon was of a somewhat desultory character.

On Tuesday, with the Archbishop of York presiding, the House, which was well attended, continued to discuss the Cathedrals Measure.

Coming to the reports, the Bishop of Manchester presented the report on the advisory council of Training for the Ministry, and the chairman of the pensions board that of the question of Pensions for Clergy Widows. There was considerable discussion of the latter.

On Wednesday, the assembly turned to the consideration of the principal business of this session—the report on the Staffing of the Parishes—which was introduced in a speech of real ability, interspersed with a great deal of humor, by the Bishop of Southwark. Viscount Brentford introduced a motion to refer the report back, and then agreed to withdraw it on condition that the Bishop of Southwark would accept an amendment from Prebendary Hinde that the report should be sent to the diocesan conferences for discussion.

On Wednesday afternoon, the two measures of the ecclesiastical commissioners were taken on the revision stage, a Protestant amendment refusing grants to training colleges which were disloyal to the "statutory principles of the Church of England" receiving scant support.

**BISHOP-DESIGNATE TO USE
HARTEBURY CASTLE**

The Bishop-designate of Worcester (Dr. Perowne) will, as I ventured to surmise in my last letter, use Hartlebury Castle as his residence, but, as the following letter shows, it will be at the disposal of the diocese for other purposes also.

Dr. Perowne writes:

"Though I cannot lay claim to the scholarship and intellectual gifts of my immediate predecessors, I can at least bring to my task a real love for Worcestershire and its people, a deep attachment to Hartlebury and its historic see house which mitigates considerably the financial burden of its upkeep, and a passionate desire to use such experience as I have had in furthering the work of the Church in the diocese. In this desire, and in the hope that we may make the castle of real use to the diocese, my wife most fully shares."

BISHOP OF LONDON HAS ANNIVERSARY

The Bishop of London, Dr. Winnington Ingram, who will soon complete his thirtieth year as its Diocesan, was 73 last week, having been born at Stamford-

on-Teme rectory on January 26, 1858. He has held office longer than any unretired living English Diocesan, but it exceeded in age by the Bishops of Chester and Sheffield. The bench has no octogenarians, as in Victorian days, when there were several of them. But in Wales the Archbishop is 82, and the Bishop of Llandaff will be 84 on February 13th. The resignation of the Bishop of Llandaff will take effect on February 24th.

GEORGE PARSONS.

Changes in Near East Enable Orthodox Church to Try Self-Government

Orthodox Church in America and in Antioch Try Experiment—The Antiochene Quarrel

L. C. European Correspondence,
Cape Town, South Africa, January 3, 1931

RECENT CHANGES IN THE NEAR EAST have put the whole Orthodox Church, in all its various parts, under a new trial, the trial of self-government. For centuries they have been governed in one particular way, which had defects enough and was far from being ideal, but which yet worked—as any system can be made to—and to which people were accustomed. The Turk put up a man to rule, and he ruled. The Ottoman government was of course not a Christian one, but it felt that the choice of the head-man for its subjects, even in religious matters—and religious life was the only form of civic activity open to the Christian under the Turk—was a matter in which it was entitled to have a say.

An archbishop or Patriarch then was put up to rule in the Church, though the way in which he had to secure his election was not one that appealed to our sense of ecclesiastical decency, or even canonicity. It was in fact usually a heavy bribe. Of course, that is a thing that is against all canon law, but many things were done under the Turk which were not precisely canonical. It was not that he directly paid a bribe for his election. The prelate designate was usually most properly chosen by his brother bishops and the synod of the diocese, or whatever answered to that institution, but before he could get his office he had to pay a heavy *douceur* to the man in office, a Turkish governor-general or minister.

Of course, that sort of thing was bad enough for the morale of a Church, but one can only say that like many other things that were bad in theory it was not so bad in practice as one could expect and fear.

Further, be it bad or good, there was no way of avoiding it under the Turk, save by such methods as the Assyrian Church, for instance, found itself adopting. There the episcopate was a hereditary thing, going from uncle to nephew, because the bishops did not marry, by custom though not by law. Still such an extraordinary system was only possible while the members of the Church in question—as was the case with the Assyrian—were still in the tribal state. Then, men might accept the position that of course the episcopate could not possibly be allowed out of the chief's family! But that sort of thing passes with the growth of civilization.

Now, however, Turkish rule has passed

away, or where it survives, as in Constantinople and the Ecumenical Patriarchate, the Turk has adopted rather new methods. The holy synod there is really allowed to elect, though the man that they select has to fulfil certain tests, and must be approved by Ottoman authority.

CHURCH TRIES SELF-GOVERNMENT

Everywhere else in the Orthodox lands the Church is now being tried by a new test, that of self-government, and it is a searching one, and one that is rather hard for Orientals to go through.

In the old way an autocrat was selected and put up. He might be an episcopal tyrant who ruled with a very heavy hand; he might be—and it is surprising how often he was—a saint and a real father in God. Still, one put up so is not likely to further progress very much, but he is likely to rule and to stop squabbles and schisms, and this the Orthodox bishop generally did. The Oriental is inclined to obey an order, when given with a proper air of authority.

But to put those who have been used either to be master or to have a master, under the conditions of "self-government," is a new test. That word, as we understand it, implies a good many things that are not usually conspicuous in the Eastern, though he has other qualities that we Westerns have not. It implies a certain power of co-operation, of working with possibly uncongenial fellows on an equality. It implies a certain capacity of seeing another's point of view, and allowing for it; it implies that after discussion and a fair hearing you may have to accept an adverse decision and work under it loyally.

Even a Western, with all his traditions of democracy and so on, does not always find that sort of thing at all easy, as witness the manifold schisms that have marred the history of all Western and American Christianity. Each one of them marks an occasion where men have been tried by the test of self-government and have failed to rise to its obligations. When the Oriental is first given self-government he is certain to need training, and is certain to make mistakes. We have to be prepared for that in India, and are not surprised at it. In like fashion we ought not to be surprised at it in the Oriental Churches either. They have recently acquired this rather dangerous gift and have to learn to make a good use of it—by some blunders.

TWO CASES OF SELF-GOVERNMENT

Just at present we are watching two such cases, one with the Orthodox Church in America where, of course, the men concerned are Easterns if they do live in the western hemisphere; the other, in the

patriarchate of Antioch. In both self-government inevitably produced quarrels. In the American case the matter was one of those divisions that are the hardest to heal because it was about nothing. Where there is a great principle concerned, men can either quarrel worthily and like gentlemen, or they may come to see that both are anxious to respect what is sacred to both and so agree. Where it is a personal dispute it may be harder. Here it was apparently merely a personal squabble between two bishops or archbishops, Alexander and Athanagoras, complicated by the fact that there was a third bishop present, Basil. Basil was a Russian, with an exile's bitterness and intractability. Russian exiles, like the English exiles at Frankfort under "Bloody Mary," seem to have little to do but to quarrel.

Now, the Ecumenical Patriarch of Constantinople, Photius, has sent over an "exarch" in the person of Damascenus, Bishop of Corinth. An exarch is the title now used for a prelate sent on a special extra-diocesan mission. It is not any longer the title equivalent to archbishop as it seems to have been in the sixth century.

He has succeeded in appealing to the better natures of both the bishops concerned, and has put an end to the dispute. As it was about nothing in particular, no definite agreement could be made, but both could agree to proclaim their reconciliation, and one of them, Alexander, withdraws from America. No doubt some worthy field can be found for him somewhere else. It is a personal triumph for the character of the exarch sent over to do the business, and he fully deserves the congratulations that his Patriarch has sent him.

THE ANTIOCHENE QUARREL

We have dealt with the Antiochene quarrel in other articles, and here need only say that it is a dispute between the majority of the house of bishops in the province and the leading laymen in the leading city of the land, Damascus. Each of these claims to have the deciding voice in the election of the Patriarch. Here, no agreement has been reached as yet but the fact that the "national convention" which has just met has passed a unanimous resolution asking for the mediation of the Ecumenical Patriarch in the matter shows that agreement is now not far off.

The occasion for the dispute was given by the fact that there was no defined and authorized way of electing the Patriarch, one of the points that shows that self-government in the body was a novelty. Rules have been made for the future, so that we may hope that the scandal will not recur. In any case, it is no more than one of the inevitable accidents that will occur while inexperienced people are learning a difficult art, the art of self-government.

W. A. WIGRAM.

GARDINER FELLOWSHIP AT G. T. S.

THE GARDINER Fellowship at the General Theological Seminary enables the man who holds it to do social work in connection with some New York agency. This year a senior student is doing social case work with men, through the Greenwich Settlement House. The fellowship, a gift of Samuel Mather, is named in memory of Robert H. Gardiner of Maine.

Work and Needs of Council for Social Service Presented to Canadian Churches

Summer School of Theology to Be Held at Lennoxville—Valued Lay Missionary Retires

The Living Church News Bureau
Toronto, February 12, 1931]

SEXAGESIMA WAS AS USUAL OBSERVED AS the day set apart by the general synod for the presentation to the congregations of the work and needs of the Council for Social Service. In addition to the special literature sent out from the office of the council, a number of the diocesan councils for social service sent out special statements and sought to promote the wide presentation of the work of Christian Social Service in the Canadian Church. At St. Alban's Cathedral, Toronto, a corporate Communion for social service workers was held at 9 A.M., followed by breakfast. In the unavoidable absence of the Bishop of Toronto, who is chairman of the executive committee of the council, the celebrant was Archdeacon Warren, who was assisted by Canon Vernon, general secretary of the council.

SUMMER SCHOOL OF THEOLOGY

According to information received from Dr. A. H. McGreer, principal of Bishop's University, Lennoxville, arrangements have been made for a School of Theology to be held at Lennoxville from July 7th to 11th. While the school is intended primarily for the clergy of the dioceses of Quebec and Montreal, if by March 1st the number of those registered is less than can be accommodated, the privileges of the school will be extended to other dioceses.

The following scholars have consented to lecture daily during the course: The Rev. Prof. F. J. Foakes-Jackson, who will lecture on Eusebius, the Father of Church History; the Rev. K. E. Kirk, of Trinity College, Oxford, on Some Principles of Moral Theology; the Very Rev. F. C. Grant, D.D., dean of Western Theological Seminary, Evanston, Ill., on The Growth of the Gospels; and the Rev. C. A. Simpson, instructor in the department of Old Testament, General Theological Seminary, New York, on The Historical Growth of the Religion of Israel and Its Apologetic Value for Christianity.

The syllabus will include three lectures each forenoon and one in the afternoon, with opportunity for discussion.

RETIREMENT OF VALUED LAY MISSIONARY WORKER

There lately retired from active service, a man who has labored long and earnestly, in lowly capacity, whose praise is in the hearts of those who know him, but little in the public mind, because he has never been on the official list of missionaries, and has been content to remain unknown and unpraised.

W. D. Young, previously a farmer, went forth to the Arctic in 1896 with Mr. and Mrs. Stringer, as a lay helper in the mission, with whom he served five years, and another with Archdeacon Whittaker on Herschel Island. After a period of residence at home, he returned to Bishop Stringer at Dawson, then in 1911 crossed the mountains eastward, to assist in building a mission at Kitigagzuit, in the lower delta, where he remained, sometimes in charge of the mission, until 1915, when he again visited Ontario.

Soon after, he again returned to the Yukon and was in the Carcross School, and later in charge of the Indian Mission of Champagne, teaching the school, and caring for the general welfare.

In 1920 the Rev. W. A. Geddes went by way of the Yukon, to the Eskimo work, and Mr. Young accompanied him, to assist in the building of a new mission house and church at Shingle Point, where he did yeoman service with heavy timbers and the management of native help. In 1923 he made a third visit to Ontario, but soon returned to the Yukon at the Bishop's urgent request, where until the autumn of 1930 he has engaged in Indian work. For some years at Selkirk, then at Moosehide, he crowned his long service by pulling down, moving, and rebuilding the church at Fort Selkirk.

SUCCESSFUL YEAR OF TORONTO DOWNTOWN CHURCH WORKERS' ASSOCIATION

Under the guidance of the Rev. P. J. Dykes, its president, the Downtown Churchworkers' Association of Toronto held a successful eighteenth annual meeting in the parish hall of the Church of the Redeemer. The Bishop of Toronto occupied the chair, and received the splendid reports of the various officers. His Lordship commended the association for so splendidly carrying on its work among the needy in the downtown parishes, and for adhering firmly to the great ideal of Christian service.

SPLENDID TRIBUTE TO LEADING CHURCHWOMAN AND WELFARE WORKER

In the sudden death at Toronto last Saturday of Mrs. H. W. Parsons, Church and State lost an outstanding woman worker.

Women who had stood shoulder to shoulder with her through her many years of service to her country and her kind, and women who had felt the lift of her strong and understanding hand in time of distress and trouble shared their sorrow, their loss, and their splendid memories as they gathered in St. Paul's Church yesterday afternoon for the public funeral service. The chief mourners were her sons and daughters, but in that quiet company were men and women who mourned the loss of a true, loyal, and loving friend.

A Union Jack draped the casket, and on it was placed the guide hat and belt which Mrs. Parsons wore so proudly through her active years as secretary of the Ontario Girl Guide Council. Prominent members of the Girl Guides in uniform were seated close by the casket and served as a guard of honor.

Her public service had centered in the secretarship for many years of the National Council of Women, membership in the Ontario Minimum Wage Board, work for the Women's Institutes, and the Girl Guides.

MISCELLANEOUS NEWS ITEMS

At the monthly meeting of the clergy of the deanery of Toronto, Canon Plumptre presented a memorial to general synod on Church Union in Canada, which is to be submitted to the diocesan synod, and Canon Sawers gave an address on The Relationship of the Church of England with Episcopal Churches.

The members of the Ministerial Association of Woodstock, Ont., presented their retiring president, the Rev. E. L. Vivian, with a silver tea service as a token of

their appreciation of his work. The Rev. Mr. Vivian is leaving this month to take over his new charge in Exeter. He has been president of the association for two years and an untiring worker in the interests of the organization.

The diocese of Fredericton has had the best year in its history for the past twenty-five years and more, and, in spite of the economic depression, which has hit parts of the province of New Brunswick

seriously, the general contributions of the diocese showed a marked increase. To the budget apportionment, the increase was more than \$2,600. In the year 1929 there was an increase on this score of more than \$1,000, so that since the end of 1928 there has been a total gain on budget account of well over \$3,600. A considerable number of parishes paid their respective apportionments in full, while a still larger number made very encouraging gains.

Resurrectionist Fathers Commend Bishop Manning for Marriage Sermon

Alaskan Women Give Altar Cloth to Cathedral — Church Army Issue Report

The Living Church News Bureau,
New York, February 14, 1931

TWENTY-SIX FATHERS OF THE Community of the Resurrection, the headquarters of which is at Mirfield, England, have joined in a letter of congratulation to the Bishop of New York for his recent sermon denouncing so-called Companionate Marriage. Their communication, written late in January, commends Bishop Manning for his "noble and timely utterance to the judgment of the Christian conscience on the teaching of Mr. Ben B. Lindsey." The letter concludes with the statement that "if the question is asked how we in England are concerned with your address to your diocese, the answer is that Mr. Bertrand Russell has associated himself with Mr. Lindsey, and is carrying on the same propaganda in our land. The attack on the Christian moral standards is international, and we believe the whole Church of God throughout the world will give an echo to the trumpet note you have sounded."

The signatures are of those members of the Community who could give a timely expression without waiting for the next chapter or for the return to Mirfield of some now absent, among whom is Dr. Gore. Many of the names are well known to American Churchmen; they are as follows: Bishop Frere, Bishop Nash; Fathers Biggart, Bickersteth, Bull, Drury, Fitzgerald, Hallward, Horner, Hart, Hannay, W. H. King, Frederick King, Longridge, Millard, Murray, Philipps, Reis, Rudolf, Shelley, Seyzinger, Symonds, Thomas, Thornton, Talbot, and Wrathall.

BISHOP MANNING HONORED BY CLERGY CLUB

At one of the largest attendances the organization has had for some time and amid great enthusiasm, Bishop Manning was unanimously elected to honorary membership last Monday in the New York Clergy Club. The Bishop was the guest of honor and speaker at the club luncheon. This organization includes in its membership over 400 clergymen of various denominations, many of them presbyters of our communion. Such a manifestation is a smashing blow at the contention that Bishop Manning in his courageous defense of his own faith and position had somehow lost the friendship of local clergy of non-episcopal ministries.

ALASKAN WOMEN GIVE ALTAR CLOTH TO CATHEDRAL

Last Sunday afternoon at the Cathedral of St. John the Divine there was presented what is regarded as the most unique altar cloth in the world. Made of a single moose

skin and embroidered with beadwork, the work of native women of Fort Yukon, this altar cloth has been presented to the Cathedral, according to the inscription it bears: "In grateful memory of the work for our people done by Bishop Rowe and Archdeacon Stuck . . ." The presentation was made by Grafton Burke, Jr., a student at Riverdale School and a son of Dr. Grafton Burke, Alaskan missionary. Bishop Manning accepted the gift for the Cathedral.

LENTEN PREACHERS AT CATHEDRAL AND ST. THOMAS' CHURCH

At Evensong at the Cathedral on the Mondays of Lent the Rev. W. D. F. Hughes, the precentor, will speak on Some of the Patron Saints of the Cathedral; on Tuesday the Rev. Dr. B. T. Rogers of the staff will have The Lord's Prayer as his theme; Dean Gates will speak on Wednesdays on The Apocrypha, the Forgotten Books of the Bible; on Fridays the Rev. J. H. Rosebaugh of Tenafly, N. J., will give a series of addresses prepared especially for young people; and on Thursday afternoons the following visiting clergy will preach: Arthur H. Judge, D.D., Thomas McCandless, Arthur P. S. Hyde, Harrison Rockwell, John R. Atkinson, and Worcester Perkins.

From St. Thomas' Church comes the following list of noonday preachers: February 18th to 20th, Dr. Lubeck; and each for a week in the order given, Bishop Cook, Bishop Richardson of Fredericton, Canon Shatford of Montreal, Bishop Du-Moulin, Dr. McAllister, and Bishop Dallas.

CHURCH MISSION OF HELP

The national council of the Church Mission of Help met here in New York last Monday. At 12:30 a luncheon was given at the Gramercy Park Hotel at which were present representatives of fourteen dioceses. The local president, the Rev. Dr. J. Wilson Sutton, presided, and the speakers were Bishop Perry, the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, and Mrs. Glean, president of C. M. H. national council. The last mentioned paid a tribute to the late Dr. Lathrop who had been a valued friend and co-worker in Church Mission of Help since its inception. Fr. Hamlin stressed the value of the individual and praised the organization for its recognition of the same in attacking the great moral problems which it exists to solve.

BROTHERHOOD OF ST. ANDREW

The annual mass meeting of men and boys of this diocese, sponsored by the New York diocesan assembly of the Brotherhood of St. Andrew, will be held on Monday, February 23d, at the Cathedral of St. John the Divine. The corporate Communion service is at 8:30; at 9:30 break-

fast will be served in the undercroft of synod hall, and at 10:30 there will be addresses by Bishop Manning and the Hon. Robert Carey of Jersey City.

CHURCH ARMY

Church Army in this country has issued its first annual report in the form of an illustrated booklet of thirty-two pages. It is a stimulating reading for those interested in one of the most effective missionary enterprises in our Church. Copies of the booklet may be obtained from Church Army headquarters, 416 Lafayette street.

During Lent Captain Mountford is speaking before some of our colored congregations with a view to securing candidates for Church Army; Captains Atkinson and Bugg are to preach a mission, March 23d to 30th, in St. George's Church, Stuyvesant square; Captain Conder will conduct a mission, March 15th to 22d at Holy Trinity Church; and Captain Moss at Brewster, March 22d to 29th.

QUINTETTE OF COLORED SINGERS

In the interests of the American Church Institute for Negroes a quintette of male singers has been in New York this month, appearing in as many of our churches as their brief stay permitted. On February 10th there was a mass meeting of the colored congregations of our Church in New York at St. Philip's, West 134th street. Bishop Manning presided and Bishop Gilbert was one of the speakers. The needs of the institute, its college and schools with their enrolment of over 7,000, have been presented by Wallace A. Battle, J. E. Blanton, and others, together with the help of the singers, in the following places: the Seamen's Church Institute, St. Thomas', St. Ann's, St. Peter's, Westchester avenue, and New York University; Christ Church, Bronxville, and St. Paul's, Poughkeepsie. The committee, with Bishop Gilbert as chairman, has accepted the sum of \$40,000 as an objective for the particular project of Hoffman-St. Mary's School at Mason, Tenn.

ITEMS

Bishop Gilbert will officiate at a confirmation service tomorrow evening when a hundred candidates from St. Martin's congregation will be presented. Because of the inadequacy of their chapel the service will be held in St. Andrew's Church, Fifth avenue and 127th street. The item reflects the extent of the work our colored congregations are doing, and also something of the support they are slow in receiving.

Canon T. A. E. Davey of Liverpool Cathedral is a busy visitor in our midst. During the past week he has been the noonday preacher at Trinity Church, and on Thursday (Lincoln's Birthday) conducted a quiet day at the General Seminary.

Sometimes one is asked about the strength and growth of the Reformed Episcopal Church. New York City has one congregation; there are one or two in Brooklyn. The Manhattan parish is now able with the proceeds of a real estate sale to erect a new building. It will be a twelve-story structure, and will include a church auditorium, parish house facilities, and apartments for rental. The location is at 317 East 50th street.

The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, will conduct the eleventh annual day of retreat for the members of the New York branch of the Clerical Union on Thursday, February 26th, at Holy Cross Church, Avenue C and Fourth street.

HARRISON ROCKWELL.

Mid-Winter Alumni Day Observed at Episcopal Theological School, Cambridge

Conduct Seminars on Immortality—

Laymen to Give Addresses During Lent in Cathedral

The Living Church News Bureau,
Boston, February 14, 1931

THE MID-WINTER ALUMNI DAY OF THE Episcopal Theological School, Cambridge, brought seventy-five or more of the alumni to St. John's Memorial Chapel on the morning of February 11th for a quiet morning conducted by the Rev. Dr. Henry Harrison Hadley, of St. Paul's Church, Syracuse, N. Y. Dr. Hadley's three meditations were informal and very personal reminders of the influences which had led those assembled to enter the ministry. The quiet morning was concluded by a service of Holy Communion celebrated by the Rev. Dr. Hadley and the Rev. Frederick C. Lawrence.

Late arrivals made the group of alumni number nearly a hundred, all of whom were entertained at luncheon at the deanship by Dean and Mrs. Washburn. At 3 p.m., the Rev. William Lawrence Wood, member of the faculty, read a paper on Karl Barth, Prophet and Theologian. This paper will be printed later as a supplement to the alumni bulletin.

The Rev. Dr. Theodore R. Ludlow, secretary for adult education in the department of religious education, was toastmaster at the dinner in the evening. Dean Grant of the Western Theological Seminary gave a thorough and searching address on the present dissociation between religion and our modern culture. The subject of the evening was Adult Religious Education, and there was opportunity for discussion. Dean Washburn spoke briefly on the present state of the school and expressed hearty agreement with Dr. Hadley's emphasis on the practical human usefulness of the ministry.

ARCHDEACONY MEETING

Two recent archdeaconry meetings were those of New Bedford on February 3d and of Lowell on February 5th. A very important matter in each instance was the election of a new secretary: the Rev. Charles Hastings Brown of Norwood was elected secretary of the archdeaconry of New Bedford in succession to the Rev. George E. Osgood, deceased; the Rev. Warren N. Bixby was elected secretary of the archdeaconry of Lowell in succession to the Rev. Dr. Francis L. Beal, deceased. Bishop Babcock, in charge of both archdeaconries, presided at the meetings and introduced the speakers who presented the missionary problems and successes in each field. The parish of Christ Church, Quincy, acted as host to the archdeaconry of New Bedford, and the parish of Christ Church, Waltham, entertained the archdeaconry of Lowell.

CONDUCTS SEMINARS ON IMMORTALITY

Prof. George A. Wilson, head of the department of psychology and philosophy at Syracuse University and visiting professor at Boston University, is conducting four seminars on the subject of Immortality for the benefit of clergy and laymen. This series is sponsored by various conferences or associations of clergy and arrangements were completed by the Greater Boston Federation of Churches. The first session, held last Monday, was held, in accordance with custom, in the Church

of the New Jerusalem; the succeeding seminars on the afternoons of February 16th, March 1st and 8th, will be in Pilgrim Hall, 14 Beacon street.

LAYMEN TO GIVE ADDRESSES

Laymen, distinguished for their achievements, will give a series of addresses at 12:10 p.m. on Saturdays during Lent in St. Paul's Cathedral. Already announced are: February 21st, Dr. Alfred E. Stearns of Phillips Academy, Andover; February 28th, Dr. A. Warren Stearns, State Commissioner of Correction; March 7th, Prof. Kirtley F. Mather of Harvard University; March 14th, Dr. Richard C. Cabot of Harvard University; March 21st, Prof. William Lyon Phelps of Yale University. The History of the Episcopal Church in America will be presented at the 1:10 p.m. Saturday services during Lent (with the exception of February 21st and April 4th) by the vicar of the Cathedral, the Rev. Charles Russell Peck.

PRESENT REVIVAL OF RELIGION

The Revival of Religion was presented in St. Paul's Cathedral by the Rev. Charles Chase Wilson through the medium of two Thursday noonday sermons. The first dealt with the founding of the two great orders—Dominicans and Franciscans—in the greatest of centuries, the thirteenth. The second, last Thursday, was devoted to the Council of Constance—an attempt to end the disorders in the Church. The Rev. C. C. Wilson is rector of St. Stephen's Church, Cohasset; he was a Rhodes Scholar from the University of Vermont and read for orders for three years in Trinity College, Oxford, and is an authority on Church history.

INNOVATION AT CHRIST CHURCH, CAMBRIDGE

An innovation in the ancient parish of Christ Church, Cambridge, is the new morning service at 9:40 a.m., started with the twofold purpose of providing a service at a convenient hour for those wishing to go off for the day and that parents may worship at the same time that their children are attending Church school, thereby partly restoring the custom of the family pew. "If it were later in the spring," writes the Rev. C. Leslie Glenn, rector, in his Lenten letter, "I should say people could come in their golf clothes." This early briefer service, over at 10:30 a.m., will have choir music and sermon; it will be followed by the customary service at 11 a.m.

MISCELLANEOUS

For the benefit of the drought sufferers the choirs of St. Paul's Cathedral will present a service of music on February 20th at 8 p.m. The Hon. James Jackson, chairman of the Metropolitan Red Cross, will describe the economic situation general in the drought-afflicted area and give glimpses too of the political conditions prevalent in Washington during this emergency. The offering will be given to the relief work of the Red Cross.

Miss Ruth Hornbeck is the latest acquisition to the Massachusetts representatives in the mission field for she will start February 26th on a journey which will eventually place her in St. Timothy's Hospital, Cape Mount, Liberia. Miss Hornbeck will be still one more missionary belonging in particular to the Church of St. John the Evangelist, Bowdoin street.

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Originally she was a communicant of the Church of the Ascension, Waltham, before leaving Massachusetts to fill a position in a Detroit hospital.

The Rev. Fr. Otis, S.S.J.E., will conduct the annual parish retreat in the Church of St. John the Evangelist on Ash Wednesday. Beginning with the retreat Mass at 8 A.M., the day will comprise four meditations at two hour intervals and end with Evening Prayer at 5:15 P.M. Men and boys will gather in the church on February 22d for the Washington's Birthday quiet day conducted by Fr. Hoffman, S.S.J.E.

The Calvert Round Table met on Tuesday with speakers representing Catholics, Jews, and Protestants. This organization "seeks to moderate and finally eliminate prejudices which we have in part inherited and which disfigure and distort our business, social, and political relations."

Bishop Burleson, paying a brief visit to Boston, preached in Trinity Church last Sunday morning to a church filled with parishioners and interested friends drawn by the opportunities of listening to one of our great missionary bishops.

ETHEL M. ROBERTS.

Service in Memory of Marshal Joffre Held in St. James' Church, Philadelphia

Churches and Institutions Benefit by Wills—The Rev. Gilbert Shaw Addresses Clergy

The Living Church News Bureau, Philadelphia, February 14, 1931

AN IMPRESSIVE SERVICE IN MEMORY OF the late Marshal Joffre, hero of the first Marne defense, was held in St. James' Church on Sunday afternoon, February 1st.

Representatives of seventeen military organizations in uniform assembled before the service at the guild house and marched into the church. The service was held under the auspices of the Greater Philadelphia Chapter, Military Order of the World War.

The Rev. Dr. Joseph Fort Newton, co-rector of St. James', paid tribute to the late French general in the sermon. Other clergymen assisting in the service were the Rev. Dr. John Mockridge, co-rector; the Rev. Charles Dubell, rector of St. Simeon's Church; and the Rev. Robert McFetridge, rector of the Church of the Redemption.

Major General William G. Price, Jr., commander of the National Guard of Pennsylvania, attended the service with members of his staff. Brigadier-General George E. Kemp, commander of the Military Order of the World War, headed the delegation from his group, which had arranged the memorial. Mayor Mackey of Philadelphia and members of his cabinet were also present.

Among other organizations represented were the first and second troops, Philadelphia City Cavalry; veteran corps of the First Regiment; Old Guard, Philadelphia State Fencibles; British War Veterans; United Spanish War Veterans; French Veterans of the Great War; color guards from twenty American Legion posts; and members of the regular Army and Navy, the 108th Field Artillery, 111th Infantry, and 103d Engineers of the Pennsylvania National Guard.

PREACHERS FOR FIRST WEEK IN LENT

The noonday preachers for the week beginning February 23d will be as follows:

CHRIST CHURCH:

February 23d, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania.
February 24th, the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem.
February 25th to 27th, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor.
February 28th, the Rev. Herbert L. Johnson, rector, St. Paul's Church, Philadelphia.

GARRICK THEATER:

February 23d to 28th, the Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa.

ST. STEPHEN'S CHURCH:

February 23d to 27th, the Rev. J. Howard Melish, rector, Holy Trinity Church, Brooklyn, N. Y.

February 28th, the Rev. Charles H. Long, rector, Zion Church, Philadelphia.

ST. JAMES' CHURCH:

February 23d, the Rev. Dr. John Mockridge, co-rector.

February 24th, organ music by Ernest White.

February 25th, the Rev. Dr. Joseph Fort Newton, co-rector.

February 27th, Dr. Mockridge.

February 28th, the Rev. Dr. W. George W. Anthony, assistant rector.

The Rev. Dr. J. Howard Melish will be the special preacher at the diocesan

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Adventuring With Christ wins important place in Church Program

At a recent meeting of the National Commission on Evangelism the following vote was unanimously adopted: VOTED, that the National Commission on Evangelism has heard with deep interest the report of the Committee on Evangelism for Childhood and Youth; that we hereby appoint the Committee on ADVENTURING WITH CHRIST as a sub-committee of the National Commission and adopt their program as part of the policy of this Commission.

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Fall Missions

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Going adventuring with Christ as Knights in His service. A mission to stimulate children's minds with the glory and heroism of following the Christ.

Second Series

The King's Henchmen

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service on Wednesday evening, February 26th, in the Church of St. Luke and the Epiphany, while Dean Gateson will preach in St. Matthew's Church on Thursday evening, the 27th.

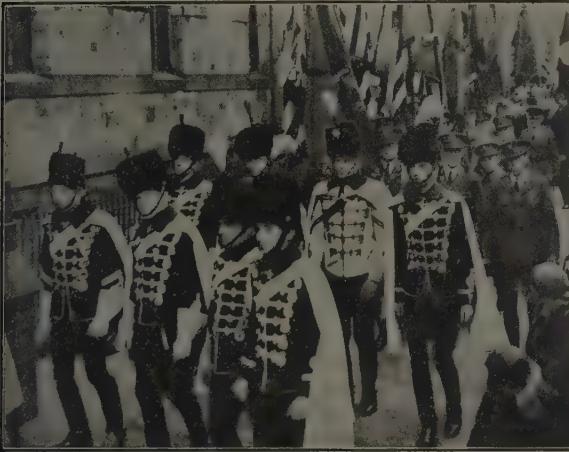
MEDIATOR CHAPEL BURNS MORTGAGE

The George C. Thomas Memorial Chapel of the Mediator, which is one of the chapels of the parish of the Holy Apostles, has recently celebrated the lifting of a \$25,000 mortgage, which was standing against the parish house.

On Sunday, February 1st, the congregation participated in a service of thanksgiving, at which time the vicar, the Rev. Granville Taylor, preached a sermon on

purpose of establishing a bed in memory of her mother.

Seven charitable institutions are to receive bequests totaling \$20,000 by the will of Miss Clara E. Riley, life-long Church worker, who died January 18th. At the death of a beneficiary the sum of \$2,000 each is to be paid to the following institutions: Home of the Merciful Saviour for Crippled Children, Home for Consumptives in Chestnut Hill, and Philadelphia Home for Incurables. In a codicil, Miss Riley provided that \$2,000 be left outright to the following organizations: Protestant Episcopal Home of Rest for the Aged; Sheltering Arms of the Protestant Episcopal Church; and the Prot-



SERVICE IN MEMORY OF MARSHAL JOFFRE

Second City Troop and other military organizations marching into St. James' Church, Philadelphia, to pay tribute to the late Marshal Joffre on February 10th.

(Photo courtesy Philadelphia Inquirer.)

the Joy of Achievement. On Thursday evening, February 5th, a parish party was held, at which 500 persons were present. Herbert E. Blackman, who had been chairman of the campaign to raise the money for the mortgage, made a brief address.

The actual burning of an exact duplicate of the mortgage was achieved through the combined efforts of Bishop Taitt, the Rev. Dr. George H. Toop, rector of the parish, and the vicar. This being done, the whole assembly arose and sang the Doxology.

The Rev. James N. Collins, dean of the convocation of West Philadelphia, also addressed the meeting.

REV. GILBERT SHAW ADDRESSES CLERGY

The holding of religious retreats as part of the evangelistic movement in the Church was urged at a meeting of the clergy of the diocese this week by the Rev. Gilbert Shaw of London, England. The meeting was held in the church house with the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, presiding.

Fr. Shaw spoke to the diocesan commission on evangelism in the interest of developing the retreat idea here. He came to Philadelphia after having conducted a conference at the College of Preachers in Washington, and will return to England early next month.

CHURCHES AND INSTITUTIONS BENEFIT BY WILLS

A bequest of \$500 is made to old Christ Church, Philadelphia, for the benefit of the sick and needy members of the congregation, under the will of Mrs. Barbara M. Amson, who died January 15th.

At the death of a beneficiary, \$5,000 is to be paid the Episcopal Hospital, under the will of Charles Thompson Evans.

The Episcopal Hospital also receives a bequest of \$5,000 under the will of Miss Annette Pennington, who died on January 26th. The money is to be used for the

estant Episcopal City Mission in Philadelphia.

Mrs. Virginia Penelope Valentine, who died on January 23d, bequeathed \$7,000 to St. David's Church, Radnor, Pa.

ELEANOR ROBERTS HOWES.

EDUCATION IN CHINA

ST. MARY'S HALL, Shanghai, has about 234 girls, seventy-one being new. A new Chinese teacher here, a non-Christian, said she wanted to teach in this school, "where it is quiet."

St. Luke's Hospital, Shanghai, had as many as 525 out-patients daily during some of those hot August days last summer.

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THOMAS NELSON & SONS—NEW YORK

Leon C. Palmer of the Brotherhood of St. Andrew Addresses Chicago Brotherhood

Bishop Stewart Addresses Theological Students—Waukegan Parish Celebrates Anniversary

The Living Church News Bureau
Chicago, February 14, 1931

DEVELOPMENT OF A LARGER "SPIRITUAL ACTIVITY" in place of what he termed is a dominant state of "heavenly rest," was urged by Leon C. Palmer, Philadelphia, general secretary of the Brotherhood of St. Andrew, speaking Tuesday night at St. James' Community House before 200 Brotherhood men of Chicago.

Too many laymen today are merely "bench warmers," Mr. Palmer declared, stating that the Church needs at the present time three things: a larger number of active laymen, the spirit of adventure, and the spirit of world brotherhood.

Mr. Palmer told of plans for carrying the Brotherhood into every parish and mission in the Church emphasizing the new "junior division" of the organization particularly. As the first step in the advance movement, he announced the appointment of two junior field secretaries, Jack Lee of Detroit, and Thomas Walsh, Jr., of Boston.

Mr. Palmer spoke to students of the Western Theological Seminary while in the city and went from Chicago to Nashotah Seminary where he also spoke. He was to address students at Kenyon College and groups in Kansas City during his mid-western trip.

BISHOP STEWART ADDRESSES THEOLOGICAL STUDENTS

A growing desire among Protestant denominations for true priests in place of what he termed "pseudo priests" of the present, was declared evident by Bishop Stewart, speaking Thursday before approximately 300 theological students from non-Roman seminaries of Chicago in session at the Chicago Theological Seminary. The conference is an annual affair and had for its topic this year The Minister as Prophet and Priest.

BISHOP JENKINS SCORES MARRIAGE LAXITY

Laxity of clergy in marrying couples without regard to the circumstances was blamed by the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, for the divorce evil of the present in an interview here Friday. Bishop Jenkins is in Chicago for two weeks, speaking before Church groups.

The Reno divorce "racket" was scored by Bishop Jenkins, who said persons who go to Reno for divorces do so either to avoid publicity or to escape answering embarrassing questions. The business depression has not materially affected the divorce "business" in Reno, the Bishop said. He said there is little hope at present for bettering conditions in Nevada.

WAUKEGAN PARISH CELEBRATES

Christ Church, Waukegan, last Sunday celebrated the eighty-fifth anniversary of its founding. The day was significant in that it marked completion of improvements in the church costing approximately \$30,000.

The anniversary recalled the days when Waukegan was but an outpost of Chicago and the Rev. Dr. Isaac W. Hallam, rector of St. James' Church, befriended the handful of Church people by journeying over-

land to bring them the services of the Church. After founding St. James', in 1834, Dr. Hallam turned his attentions to some of the outlying districts. He found at what was then known as "Little Fort" a few members of the Church. As a result of the small beginnings which he sponsored, Christ Church came into being on February 7, 1846. The first Church building to be erected was consecrated by Bishop Philander Chase in 1851.

In 1861, the Rev. William E. Toll was called to the parish and thus began the memorable work which closed in 1907 when he was elected archdeacon of the diocese, later being elevated to Suffragan Bishop.

The remodeling work just completed included installation of a beamed ceiling, new arches, walls, choir stalls, lectern, pulpit, floor, rebuilding and electrifying the organ, installation of new lighting fixtures, three memorial windows, and a complete new heating system. The Rev. H. E. Ganster has been rector of Christ Church for seventeen years and has done a memorable work in the parish. Under his guidance a \$60,000 endowment has been raised, the parish chapel remodeled at a cost of \$8,000, the rectory built, costing \$23,000, and a summer camp established at a cost of \$5,000, in addition to the present improvements, costing \$30,000.

LENTEN PROGRAMS READY

Lent will be ushered in on Ash Wednesday with special services in churches throughout the diocese. Bishop Wise of Kansas comes to the city to begin the Lenten noon-day services of the Church Club, which have just been transferred back to the Garrick Theater in place of the Apollo. Bishop Wilson of Eau Claire follows Bishop Wise on the program.

The Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter, announced that daily noontide Masses will be held each week-day during Lent at the Shelter, from 12:10 to 12:30. Holy Communion services at 7:30 and 10 A.M. are scheduled on Ash Wednesday at St. James' Cathedral.

The World at Play, and The King's Ship, Lenten children's programs, will be carried out generally over the diocese, according to Miss Vera L. Noyes, supervisor of religious education. Church school children will strive to excel any previous Lent in their offering, Miss Noyes said.

Bishop Stewart, Bishop Ingleby of Colorado, and Bishop Shayler of Nebraska have been scheduled for special Tuesday evening services at the Church of the Holy Spirit, Lake Forest, the Rev. Dr. Herbert W. Prince, rector. Bishop Stewart preaches on February 24th, Bishop Ingleby, March 3d, and Bishop Shayler, March 31st.

NEWS NOTES

The Rev. Richard C. Talbot, Jr., takes up his duties as rector of St. Elizabeth's Church, Glencoe, tomorrow, succeeding the Rev. John K. Coolidge. Fr. Talbot has been rector of St. Luke's Church, Dixon, for the past two years.

"Family Sunday," sponsored by the Brotherhood of St. Andrew, will be observed at All Saints' Church, Ravenswood, Sunday, February 22d.

A meeting in the interests of organizing a mission in Niles Center will be held there March 2d. Bishop Stewart is expected to speak. F. H. Whitney, Western

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BELLS

Theological Seminary student, is in charge of the work.

A reception in honor of the tenth anniversary of the rectorship of the Rev. Frederick L. Gratiot at the Church of Our Saviour was held Wednesday night.

Mrs. Richard S. Austin of Cincinnati, newly elected vice-president of the Girls' Friendly Society, representing the mid-west province, was the guest at a reception in St. Chrysostom's parish house Thursday afternoon. She addressed the diocesan organization Wednesday night at St. James' Community House.

Bishop Stewart addressed the diocesan normal school at a dinner meeting at St. James' Community House last Friday night on the ten rules for Church school teachers.

A novel system of illuminating the exterior of the Church of the Holy Nativity, Beverly Hills, has been worked out by the Rev. Thomas Bellringer, rector. The plan has attracted a number to the church.

WASHINGTON NOTES

The Living Church News Bureau
Washington, February 7, 1931

ON WEDNESDAY OF LAST WEEK AT THE Washington club, Edgar McNaughton gave a lecture on the work and needs of the Russian Orthodox Theological Seminary in Paris. This seminary has been founded to train among the sons of Russian refugees priests who will be ready when the way is opened to return to Russia and carry on the work of the Church. Since religious education at present is prohibited in Russia, the clergy of the future must necessarily receive their training outside. The wider horizon of western Europe, together with friendly contacts and intercourse with other branches of the Church, particularly the Anglican, will give these clergy of the future a broader outlook and more modern attitude than was the case in the old days in Russia, thus redounding to the benefit of the great Russian Church. The meeting which was called at the invitation of Mrs. William C. Rives was presided over by Bishop Freeman.

DEDICATE BUILDINGS FOR CHILDREN'S HOME

On February 7th the new buildings of the Episcopal Home for Children were dedicated by the Bishop. This fine institution, which has been in operation for many years, now occupies a beautiful modern home in Chevy Chase. The site of nine acres on a surrounding elevation was given by Edwin Gould.

At the present time three buildings have been erected, the main administration building which contains living and dining rooms and staff quarters, and separate buildings for boys and girls. The style of the buildings is colonial. Other buildings are planned, including one for very young children. Mrs. David Meade Lea, president of the board, has labored with devotion and efficiency in the cause of the home, and to her goes the major share of credit for the happy consummation of the long dreamed of new home for this shelter for the fatherless children.

LAYMEN'S FELLOWSHIP DINNER

On Wednesday evening, February 11th, at the Mayflower Hotel the laymen of the diocese will hold the fifth annual fellowship dinner in honor of the Bishop. Five hundred guests are expected. Bishop Freeman will be the only speaker.

RAYMOND L. WOLVEN.

ENDORSE "ADVENTURING WITH CHRIST" PROGRAM

NEW YORK—The National Commission on Evangelism has given its official endorsement to the "Adventuring With Christ" program, the program for the children of the Church. At its recent meeting the commission heard the report of the Committee on Evangelism for Childhood and Youth, and appointed the committee on Adventuring With Christ as a sub-committee of the national commission, and adopted their program as part of the policy of the commission.

The "Adventuring with Christ" program originated in the province of the Midwest about two years ago. The venture was so successful that it has outgrown the limits of the province, and has been taken up by the Church at large. The materials are now published and distributed by the Morehouse Publishing Co. of Milwaukee.

ANNIVERSARY CELEBRATED AT GRAND FORKS, N. D.

GRAND FORKS, N. D.—Gurgling currents of the Red River against the wooden sides of the steamer *International* played the accompaniment to the first service of the Church ever held in Grand Forks. That service was conducted by Archbishop McLean of Manitoba on an October day in 1872. Nearly eight years afterwards the parish of St. Paul's was organized, and the little group of six or eight who attended that first service has grown to several hundred in the half century, and the altar and pews of the church edifice have replaced the improvised altar and benches of the frontier river steamer.

Sunday and Monday, January 25th and 26th, were devoted to a two-day program celebrating the fiftieth anniversary of the founding of the parish. At the late service on Sunday morning, the rector, the Rev. Homer R. Harrington, who has been in charge since last July, presented a class of adults for Confirmation to the Bishop of the district, the Rt. Rev. J. Poyntz Tyler, D.D. The anniversary sermon was preached by the Rev. F. W. Goodeve, rector of St. Philip's Church, Winnipeg, Manitoba, a former rector of St. Paul's. On Monday afternoon the speakers included Mrs. James Elton and Mrs. Laura Walsh, sole surviving members of the little band that founded the parish, and Mrs. Grant Hager of Grafton, an early member of the parish.

St. Paul's parish has grown from the thirty-five confirmed members of pioneer days to a present strength of approximately 600 baptized members. The annual budget has grown from \$450 to \$5,000.

FIRE DAMAGES CHURCH AT BRIDGEPORT, CONN.

BRIDGEPORT, CONN.—A spectacular two-alarm fire, breaking out in the chancel of St. Paul's Church at 8:25 P.M. on February 3d, swept the interior of the seventy-eight year old edifice, doing damage to the extent of about \$75,000, not including memorials, altar, and organ.

Men had been working at the organ that afternoon but left before six o'clock. It is thought that crossed electric wires caused the fire.

Plans are being made to rebuild immediately. The church insurance covered about half of the loss. Many friends of the parish have offered financial aid to the securing of the fund for rebuilding.

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The Standard Book of Common Prayer was designed by D. B. Updike and published by the Merrymount Press. The copy displayed was open at pages 70-71, thus incidentally bringing the Nicene Creed to the attention of many thousand visitors. Another book of religious interest is an edition of the Gospel According to St. Luke, published by Lester Douglas of Washington, D. C., a beautiful book which makes one long more than ever for printings of the Bible, or at least of the Gospels, in which the typography shall bear some faint relation to the contents.

BECOMES DEAN OF ST. LOUIS CATHEDRAL

ST. LOUIS, Mo.—On Sunday, February 15th, in Christ Church Cathedral, the Very Rev. Sidney E. Sweet preached his first sermon as dean of the Cathedral.



NEW DEAN

The Very Rev. Sidney E. Sweet, who preached his first sermon as dean of Christ Church Cathedral, St. Louis, Mo., on February 15th.

An informal reception was held Tuesday evening in the Bishop Tuttle Memorial to welcome Dean and Mrs. Sweet to the parish and diocese.

WITH THE W. A. IN WESTERN NEW YORK

BUFFALO, N. Y.—It will be of much interest to the women of Western New York as well as to the members of other Woman's Auxiliary branches to know that the women of the diocese not only met their quota for mission purposes but that they exceeded that amount so that it was possible to send this additional sum for the Church's work in Santo Domingo. As a further evidence of the growing work in the diocese the gifts for scholarships were increased over last year by about seventy per cent. The quota items are practically the same for 1931. It is arranged that each branch shall give to the same mission each year and it is hoped that in this way to have the acquaintance grow and ripen into a warm friendship.

A new item in the budget this year is that of Boone Library School, Central China University, Wuchang, China. Miss Mary Elizabeth Wood from Batavia has had a great deal to do with the building up of this University Library School. She has been in China thirty years and will be honored this year with a celebration marking not only those thirty years but the twentieth year of Boone University.

NEW CHURCH AT MINOT, N. D., AWAITING CONSECRATION

MINOT, N. D.—All Saints' parish, of which the Rev. Basil S. Daugherty is rector, is eagerly awaiting the coming of May 10th, 11th, and 12th, for not only will the parish be host to the forty-seventh annual convocation of North Dakota on those dates, but the occasion will be rendered memorable by the consecration of the new \$45,000 church, on which the debt has just been liquidated.

Begun in the spring of 1919, the building was completed during the winter of 1920-1921, since which time it has been regularly used. Of the total cost \$25,000 was raised locally, including two gifts of \$5,000 each; one being that of Mrs. Joseph Roach and family as a memorial to the late Joseph Roach, and the second being the gift of the women's guild. The Church Building Fund Commission loaned the remaining \$20,000. Furniture and equipment totalled another \$3,000; the pews were given by members of the parish; while the women's guild furnished the kitchen and the parish house, using this equipment for ten years to pay off the church debt. Recently the contract was let for a pipe organ, which it is expected to have installed in time for the Easter services.

CATHOLICS, PROTESTANTS, AND HEBREWS PLAN SEMINAR

PATERSON, N. J.—The promotion of goodwill among Catholics, Protestants, and Hebrews will be the ultimate object of a seminar to be held in Paterson next fall. Relations between these groups will be studied as the immediate object. The seminar will be carried on according to the plan of similar projects in other cities.

The initial impetus locally came with a call by three Paterson clergymen for a luncheon meeting at the Alexander Hamilton Hotel to discuss the matter. They are the Rev. William J. Carlin, of the Roman Catholic Church; the Rev. Charles J. Child, rector of Trinity Church; and the Rev. Dr. Max Raisin, rabbi of the Barnett Memorial Temple. Benson Y. Landis of the research department of the Federal Council of Churches was the speaker of the occasion. Encouragement was given to the movement by the presence of the Mayor of Paterson, the Hon. John V. Hinckleffe, the Rev. Howard A. Adair, pastor of the Eastside Presbyterian Church, two high school principals, and representatives of organizations in the city.

AT THE GENOA, NEB., INDIAN SCHOOL

GENOA, NEB.—The Church maintains a very important work at the Genoa Indian School. The rector of Christ Church, Central City, the Rev. Charles Harris, Jr., is the vicar in charge.

There are 536 enrolled in this school, which, beginning with this year, has the necessary credits for a full high school rating. Of the number mentioned, there are actually over 200 communicants of the Church. This number is augmented to almost 300 at every service of the Church, which is held on the second Sunday of the month. A very beautiful chapel, seating about 300, is located just outside the school gate.

In addition to the Sunday service once a month, the vicar also goes there every Wednesday for instruction.

The Bishop visited this mission on January 11th, at which time a class of twenty-three was confirmed.

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NEWS FROM PORTO RICO

MAYAGUEZ, P. R.—The fifth winter conference met at St. Andrew's Mission, Mayaguez, January 12th to 17th. There were forty-two persons present, though three of them stayed only a few hours; the others were in attendance during the entire week. Delegates from every mission in Porto Rico and a representative from the Virgin Islands were there.

The new house, recently purchased for the mission by the Girls' Friendly Society, was thoroughly renovated and used to house the men. The new house is for the residence of the Rev. Julio Garrett, associate priest in the mission. It also houses the clinic and there is an extra room for a guest room.

St. Luke's Hospital, Ponce, is about finished—work was begun some six months ago and has gone on rapidly until today the hospital stands out visible to all the countryside. It is planned to dedicate the hospital on May 1st. The new elevator was a gift from a friend as also the x-ray machine and the ambulance. The chapel has been provided for by another gift; and the old ward, which was used during the old hospital days, will be remodeled and used for the doctor's quarters.

ALUMNI OF BERKELEY IN REUNION

NEW HAVEN, CONN.—The midwinter reunion of the alumni of the Berkeley Divinity School began on February 4th with an all-day program. At 11:30 A.M., the alumni and visiting clergy listened to an address by the Rev. C. E. Tuke, rector of the Church of St. John the Evangelist, Lansdowne, Pa., who spoke on Christian Attitude Toward Those Without.

The convocation was followed by luncheon at which seventy-two alumni and guests sat down. The toastmaster, the Very Rev. G. P. T. Sargent, dean of the Cathedral, Garden City, L. I., introduced Bishop Gooden as the chief speaker.

At a tea following the luncheon the Rev. T. A. E. Davey, canon of Liverpool Cathedral, the newly arrived English lecturer at Berkeley, spoke on Conditions in the English Church Today.

After Evensong in the chapel and supper in the deanship the alumni were addressed by Bishop Roberts of South Dakota.

The reunion meetings concluded with the Frederick J. Kingsbury Memorial Lecture delivered in chapel hall by Canon Davey on The Church and Society.

CHURCH AT ROCHESTER, N. Y., TO RECEIVE BEQUEST

ROCHESTER, N. Y.—By the terms of the will of Mrs. Florence Yates Ward, who died recently in Rochester, St. Paul's Church will receive \$100,000, Hobart College \$50,000, and the Rochester Church Home \$25,000. Mrs. Ward was for many years a devoted member of St. Paul's parish and gave very generously to Hobart College at the time of the centennial. Mrs. Ward during her lifetime was an enthusiastic member of many of the charitable organizations in the city of Rochester but was especially interested in the work of social service which is being done through her own parish in that city.

WHEN I consider the sorrows of the world my own trials are but the cast-off shell of the cicada.

—Japanese proverb.

+ Necrology +

"May they rest in peace, and may light perpetual shine upon them."

BENJAMIN N. BIRD, PRIEST

BALA-CYNWYD, PA.—The Rev. Benjamin N. Bird, rector of St. Asaph's Church, Bala, and dean of the convocation of Chester of Pennsylvania, died on February 12th of pneumonia, after an illness of two weeks.

The Rev. Mr. Bird was born in Chester forty-six years ago. He was graduated from the University of Pennsylvania in 1905, and from the Philadelphia Divinity School three years later. In 1909, the degree of bachelor of sacred theology was conferred upon him by the Divinity School. He was ordained deacon in 1908 and priest in 1909 by Bishop Whitaker.

He was formerly curate at Trinity Church, Wilmington, Del., and at St. James' Church, Philadelphia. He was also rector of the Church of the Messiah, Gwynedd, and was called to St. Asaph's as rector nine years ago.

He was elected dean of the convocation of Chester more than a year ago, succeeding the Rt. Rev. Francis M. Taitt, who relinquished the office upon being elected Bishop Coadjutor of Pennsylvania.

Dean Bird is survived by his widow, who was Miss Anne Warren Jackson; three sons, Jackson Bird, Benjamin Lee Bird, and Frederick Bird; and two daughters, Anne Warren Bird and Eugenia Louise Bird.

Funeral services were held in St. Asaph's Church on Monday afternoon, February 16th, with Bishop Garland and Bishop Taitt officiating.

JOHN ERNEST MURRELL-WRIGHT PRIEST

TORONTO, ONT.—The death occurred recently of the Rev. John Ernest Murrell-Wright, at his residence in Toronto. Since 1920 he had been rector of the Church of St. Martin's-in-the-Fields.

The late Mr. Murrell-Wright was a na-

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tive of Leeds, England, and had been in Canada since 1896, graduating from Trinity College (Toronto) in 1897. He was ordained in 1901. He spent some years in the Canadian west where he was rector of St. Augustine's, Lethbridge, and where he was made a canon in the diocese of Calgary.

A solemn Requiem was sung at the church, with the Rev. Prof. G. F. Kingston as celebrant.

A public service at 2:30 P.M. was attended by a large number of prominent leaders and officers of the Church and representatives of the membership of St. Martin's-in-the-Fields Church.

The Rt. Rev. W. Owen, D.D., Bishop of Niagara, officiated at this service, and assisting him were the Rev. F. H. Cosgrave, provost of Trinity College, and the Rev. K. R. Berkley, assistant priest at St. Martin's.

Representing the Bishop of Toronto was Archdeacon Warren, Canon F. H. Hartley, rural dean of Toronto, representing the local deanery, and Dr. G. F. Kingston represented the alumni association of Trinity College.

Interment was in Park Lawn Cemetery.

RUFUS J. FOSTER

SCRANTON, PA.—Rufus J. Foster, for thirty-one years vestryman of St. Luke's Church, died recently. At the time of his death he was senior warden. Mr. Foster was the head of the woman's department of the International Correspondence School located in Scranton and known in practically all parts of the world.

HENRY PECK

SUMMIT, N. J.—During the latter part of January occurred the death of Henry Peck, of New Providence, N. J., who had been sexton of Calvary Church, Summit, for twenty-six years at the time of his retirement upon a pension in 1918. His work, however, did not cease with this, for he continued to come to church every Sunday morning in order to be of help; so that he spent thirty-nine years all told in the service of Calvary Church.

The wardens and vestrymen of Calvary Church acted as honorary pall bearers at the funeral, which was held on January 23d. Interment was at New Providence.

FRANKLIN G. TINGLEY

WASHINGTON, D. C.—Franklin G. Tingley, well known in Church circles, died suddenly on January 26th from pneumonia.

Born at Marion, Ind., sixty years ago, graduated in civil engineering at Purdue University in 1894, he entered service in the weather bureau at Washington in 1898. He was a member of a vestry, superintendent of a Church school, and teacher of a Bible class.

RECORD OF C. M. H. IN NEW YORK

OVER A THOUSAND girls were in contact with the New York diocesan branch of the Church Mission of Help during 1930: 393 were continued from the previous year, 205 new girls were received, 45 girls previously helped came back for more assistance, making 643 in all. Besides these there were 372 others for whom Church Mission of Help was not wholly responsible but whose problems the society helped to solve. About one-fourth of the new girls were Episcopalianas.

NEWS IN BRIEF

ALBANY—The usual noonday Lenten services are being held in St. Peter's Church, Albany, beginning Ash Wednesday with the Rev. Gilbert Shaw of London as preacher. On the two following days the Bishop of the diocese preached. In addition to local rectors, who speak at these services on Fridays, the deans of three Cathedrals and of the General Theological Seminary will preach, namely, the Very Rev. Messrs. Percy T. Edrop, D.D., Springfield, Mass.; D. Wilmot Gateson, Bethlehem, Pa.; Duncan H. Browne, S.T.D., Chicago; and H. E. W. Fosbroke, D.D. The Rev. Dr. Laurens MacLure, Newton, Mass., and the Rev. Dr. Walter Lowrie, formerly rector of the American Church, Rome, are also scheduled. There will be special preachers on Sunday and Wednesday nights during Lent at St. Paul's Church, including the Rev. Dr. Murray Bartlett of Hobart College; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; the Rt. Rev. J. A. Richardson, D.D., Bishop of Fredericton; the Rev. Canon Allan P. Shatford of Montreal; the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire; and the Rev. Messrs. Percy G. Kammerer, Norman Nash, and E. T. Carol. A quiet hour for women will be held in the Cathedral on February 27th, conducted by the Rev. Albert C. Larned of Boston. There will also be a weekly mission study class for women and a children's service on Mondays.

BETHLEHEM—The churches of Scranton will conduct inter-parish services during Lent as follows: February 25th, St. Mark's, Dunmore, the Rev. Dr. W. E. Tanner of Binghamton, N. Y.; March 4th, St. David's, the Rev. Robert P. Frazier, field secretary of the National Council; March 10th, Good Shepherd, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio; March 18th, St. Luke's, Dr. John W. Wood, Foreign Missionary Department, National Council; March 25th, St. John's, the Very Rev. G. Wilmot Gateson of the Pro-Cathedral, Bethlehem. Inter-church standard leadership training school for Lackawanna County, which includes the city of Scranton, was held in St. Luke's parish house, February 8d, 5th, 6th, 10th, and 13th. The Rev. J. Lyon Hatfield of St. Mark's Church, Dunmore, was dean of the school.

CONNECTICUT—The Rev. Henry B. Olmstead announced the gifts of a few memorials to

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his church, St. John's, Rockville. Two brass vases have been given in memory of the Rev. H. Whitlock, first rector of the parish, by his daughter who also started a fund of \$1,000, the income of which is to be used for altar flowers.—At Grace Church, Hamden, the rector, the Rev. Harry R. Pool, is answering questions instead of preaching at the morning services. Good results are reported.—The diocese is pledging \$15,000 toward a new church in Vermilion, S. D.—In 1932 Christ Church, Stratford, will celebrate the 225th anniversary of its founding.

CONNECTICUT—The New Haven Clerical Association held its regular monthly meeting on February 2d at Trinity parish house.—Hartford archdeaconry held its annual meeting on January 21st at Christ Church Cathedral.—Plans are announced for a testimonial dinner to be given in honor of the Rev. Frederick H. Sill, D.D., O.H.C., founder and headmaster of Kent School, on March 10th, in recognition of his twenty-five years of service at that institution. Fr. Sill will on that occasion observe his 57th birthday anniversary.—St. John's Church, Sandy Hook, which was burned to the ground in December, 1929, is to be rebuilt. Funds in hand already amount to \$14,500.

ERIE—The Rev. Waldo A. Amos, rector of St. Peter's Church, Pittsburgh, is presenting a rather unique course of lectures on The Religious and Social Implications in the Plays of certain of the Modern Dramatists, at St. John's Church, Sharon.—The Rev. Philip C. Pearson, rector of Trinity Church, New Castle, conducted the pre-Lenten quiet day for the Shenango and Mahoning clerics at St. John's Church, Youngstown, Ohio, on Monday, February 16th.

GEORGIA—Bishop Reese was unable to keep his appointment with St. James' Church, Pooler, on Sunday, February 8th, and with the National Council, New York, on account of a mild attack of flu from which he is now recovering.—The Rev. A. Abbott Hastings of St. Michael's Mission, Ethete, Wind River Reservation, Wyo., addressed an inter-parochial meeting of the Woman's Auxiliary of St. John's parish house, Savannah, on the morning of February 12th, and again to a gathering of members of the four parishes that evening. The evening lecture was illustrated with moving pictures depicting his work among the Arapaho Indians and was intensely interesting.—A "missionary fair" was held by Christ Church school, Savannah, on February 11th. Each department of the school was assigned a room which was decorated to represent a foreign country and our own country. The pupils, dressed in the costume of the country they represented, sold food and articles peculiar to that country. In the evening a delicious supper was served by the boys and girls of the Young People's Service League.

MARYLAND—The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, conducted the service of meditation and prayer on the quiet day for the clergy of the diocese, Friday, February 13th. The service was in the Church of the Redeemer, Roland Park, and luncheon was served in the new parish house adjoining.

MISSOURI—Speakers for the Lenten noon-day services in the diocese to be held at Christ Church Cathedral, under the auspices of the Brotherhood of St. Andrew, are in the following order: The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri; the Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri; the Very Rev. Sidney E. Sweet, dean of Christ Church Cathedral; the Rev. Dr. Karl M. Block, St. Louis; the Rev. Dr. Karl Reiland, New York City; the Rev. Dr. ZeBarney Phillips, Washington. The three last weeks, with the exception of Good Friday, are given under the auspices of the Church Federation, the following speakers to give Lenten addresses in the Cathedral: The Rev. Dr. Reinhold Niebuhr, Union Theological School, New York City; the Rev. Dr. W. Russell Bowie, New York City; Bishop E. D. Mouzon, D.D., Methodist Episcopal South, Charlotte, N. C.—At Trinity Church, St. Louis, Lenten addresses will be given by the following speakers: The Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa; the Rev. E. S. White, Chicago; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Dr. Charles H. Young, Howe, Ind.; the Very Rev. E. J. M. Nutter, D.D., dean of Nashton House; and the Rev. W. W. S. Hobenschild, Church of the Holy Communion, St. Louis.—A dinner meeting of the Federation of Young People's Societies of the diocese was held February 10th in the Bishop Tuttle Memorial. Bishop Scarlett spoke on Youth Serving the Diocese, and Rabbi Ferdinand M. Isserman of Temple Israel on Youth Serving the World.—A healing mission is being conducted at the Church of the Redeemer, St. Louis, from February 12th to 20th, by the

Rev. John Gaynor Banks, director of the Society of the Nazarene. The meetings are being held twice daily, in the morning and evening. The rector of the Church of the Redeemer, the Rev. Sumner Walters, has been interested in the work of Christian healing for a number of years, and has had a similar mission in his former parish.

NEWARK—Arthur Moffett of Sewanee spoke of his experiences among mountaineers of the south at a meeting of the Young People's Fellowship of St. John's Church, Dover, on January 30th.—The eighty-third anniversary of the founding of Christ Church, Newark, was held on February 1st with special anniversary services. The Ven. William O. Leslie, Jr., archdeacon of Newark, was the preacher. This old parish in the downtown section of Newark is doing excellent work under the Rev. Robert C. Hubbs, priest-in-charge.—St. Paul's Church, Paterson, has been bequeathed the sum of \$2,000 by Miss Doris Scales, a communicant of the parish for a number of years. Her death occurred on January 23d.

NEWARK—Grace Church, Orange, was the meeting place of the annual conference of presidents of the Young People's Fellowship chapters in the diocese on January 24th. Bishop Stearly led the opening discussion. Speakers and their topics were the Rev. W. O. Kinsolving of Summit, Good Reading Habits; Frederick A. Burlingame of New York City, Our Young People's Civic and Social Responsibilities; and the Rev. F. C. Todd, South Orange, Youth and Its Vocation. Following supper there was an inspiring address by the Rev. George P. Dougherty of Bloomfield and Glen Ridge.—Three additions have recently been made to the endowment fund of Christ Hospital, Jersey City. Bequests made by two sisters, Kathryn and Marla Louise Ball, are in the amounts of \$35,399.92 and \$45,132.17. A communicant of St. Stephen's Church, Jersey City, Mrs. Margaret Rowlands, provided for another gift which amounts to \$1,333.78.—The Woman's Auxiliary of the diocese, meeting at Trinity House, Newark, on February 4th, heard two speakers from the mission field, Miss Elizabeth A. Nedwill, recently returned from Guantanamo, Cuba, and the Rev. Dr. John W. Chapman, who served at Anvik, Alaska, for more than thirty years.—Bishop Davenport of Easton will assist Bishop Stearly from March 1st to the 29th of this year, officiating at confirmations in nineteen cities and towns of the diocese.—An Italian Church, Christ Mission, of Passaic, has paid its nation-wide quota for 1931, being the first congregation in the diocese to do so.—All Saints' Church, Glen Rock, the Rev. John E. Bailey, vicar, was lately recipient of a vestment case, presented by the altar guild of the church, and designed, constructed, and stained by workmen of the community.—Several gifts to the Chapel of Essex Mountain Sanatorium, Verona, have lately been reported. One is a handsome brass cross, given through the good offices of the Rev. Dr. Luke M. White, rector of St. Luke's Church, Montclair, and Mrs. William J. Behr, president of the diocesan altar guild. The others, presented by that guild, are a burse, a veil, super-frontal, and book markers.

NORTH DAKOTA—Eighteen out of the twenty clergy of the missionary district gathered at Gethsemane Cathedral, Fargo, N. D., on February 10th, for a pre-Lenten retreat, conducted by the Bishop. The meditations of the morning centered around Self and Your Personal Relation to Christ, while the afternoon was devoted to a discussion of some practical problems of parish life. Luncheon was served by the ladies of the Cathedral parish.—Clergy of North Dakota make time to interest some of their young people, and others, in furthering their classical studies, thereby winning many friends for the Church, who otherwise would not be reached at all. At Williston the rector of St. Peter's Church, the Rev. Alexander Macbeth, and his talented wife, have large and growing classes in both French and Greek; interesting not only their own young people, but others in the community who otherwise would not have these advantages. At Dickinson the rector of St. John's parish, the Rev. Dr. Ralph Erskine Gentle, also conducts classes in French and Greek, members of the latter class including two members of the faculty of the State Teachers' College.

PITTSBURGH—The annual meeting of the Young People's League of the diocese was held in St. Luke's Church, Pittsburgh, on Monday, February 9th. Officers for the coming year were elected.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsburg, addressed the Young People's League of Trinity Church, Monessen, on Wednesday evening, February 11th.

QUINCY—It will be of interest to know that the Hon. Ross C. Hall, formerly of Macomb, was recently elected to the superior court of Cook County, succeeding the late Jesse



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QUINCY—Grace Church, Galesburg, was host this year to the second annual retreat that the Ministerial Union of the city has held. The conductor was the Rev. John S. Bunting, Ascension Church, St. Louis, Mo.

SOUTH DAKOTA—The Rev. E. Croft Gear, rector of St. John's Church, Minneapolis, conducted a mission in Grace Church, Huron, February 2d to 8th.

WASHINGTON—The Woman's Auxiliary of the diocese held its monthly meeting in historic St. Paul's Church, Rock Creek, on Tuesday, February 8d, beginning with a well attended corporate Communion service. The annual officers' conference followed. At the business meeting in the afternoon the Rev. A. Abbott Hastings told of his work among the Arapaho Indians on the Wind River Reservation in Wyoming.

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